



Proverbs. XXXI.

Verse 29.th Many daughters have done virtuously but
thou excellest them all.

30.th Favour is deceitful & beauty is vain but a Wo-
man that feareth the Lord she shall be praised.

Tim. V.

Verse 3.^d Honour widows that are widows indeed.

Now She that is a widow indeed & desolate
5.th trusteth in God & continueth in Supplication &
prayers night and day.

9/-
DIVINE RECIPES,

FOR

Mankind to enjoy LIFE comfortable on EARTH,

And to be Qualified for HEAVEN,

Humbly Dedicated

TO HIS

ROYAL HIGHNESS,

G E O R G E,

PRINCE of WALES.

AND

SCRIPTURAL REMEDIES

For healing the Divisions in the CHURCH of ENGLAND;

Particularly

Of those PEOPLE called METHODISTS.

Humbly Dedicated

TO THE

BISHOP of WINCHESTER.

By EDWARD GOLDNEY, Sen^r. GENT.

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MDCCCLX.

The Eyes of the Lord are in Every place, beholding the Evil & the Good. Prov. XV. 3.



Deduced from — The Infallible Word of Truth. The Divine Oracles.

Royal Declarations. PROVERBS, Chap. XIX v. 14 Chap. XXXI. V. 10.
Verse 14. A Prudent Wife is from the Lord so Her Price is far above Rubies.

Chap. III. v. 6. 7

V. 6th In all thy ways acknowledge GOD and He shall direct thy Paths. 7 Be not wise in thine own Eyes: Fear the Lord.

PSALMS, Chap. XXXVII. v. 4. 34.

V. 4th Delight thy self also in the Lord and He shall give thee the desires of thine Heart v. 34 Wait on the Lord

PROVERBS, Chap. XVI. v. 3. 6.

V. 3th Commit thy Works unto the Lord and thy thoughts shall be established v. 6 By the fear of the Lord men depart from Evil

V. 12th It is an Abomination to Kings to commit Wickedness for the Throne is established by Righteousness.

Chap. XXIV. v. 5. 6.

V. 5th A Wise Man is strong, yea a Man of knowledge increaseth strength.

V. 6th For by wise Counsel thou shalt make thy War and in Multitude of Counsellors there is safety.



HIS ROYAL HIGHNESS

GEORGE

PRINCE of *WALES*,

Dearly Beloved Prince,

 FROM Christian Principles, with
becoming Humility and Respect,
In Sincerity of Heart I Present to Your
Royal Highness My following Essay, in
order to beget in you the Highest Taste
and Relish that is possible for a Rational
Mind to have, for the Soul Delights of
the Sublime Religion of the Holy JESUS,
“ The Blessed and only Potentate the
“ King of kings and Lord of lords”,
1 TIM. VI. 15. which Divine Pleasures

A

Your

Your Royal Highness cannot Participate without His Gracious Assistance. JOHN xv. 5. by His Holy Spirit dwelling in You ; for “ If you have not the Spirit of “ Christ, You are none of His. And if “ Christ be in you, the Body is dead “ because of Sin, but the Spirit is Life “ because of Righteousness. *Rom. viii. 9.* “ 10. which causes Peace and Joy in the “ Holy Ghost, *Ch. xiv. 17.*” Therefore permit me humbly to intreat your Royal Highness not to rest satisfied, unless you experience the sanctifying Influences of God’s Holy Spirit, Governing your Thoughts, Words, and Actions, which You cannot be certain of but by Sincerely Desiring and Endeavouring to render Your Self acceptable and well Pleasing to Almighty God in Every Action of Your Life, That “whether You “eat or drink, or whatsoever You do, to do “all to the Glory of God, *1 Cor. x. 31.*”
that

that Every Thing may Redound to His Honour and Praise, “ in whom we live, “ move, and have our Being, *Acts* xvii. 28.

King *Solomon* the Wisest and Wealthiest of all Kings that ever was, or ever will be, *2 Chron.* i. 12. hath assured us that the Solid Durable Satisfactory Pleasures of Wisdom (Spiritual Understanding) is Infinitely Preferable to the greatest abundance of the most refined Silver and Gold, or the valuablest of Jewels, or any Worldly Riches, Pleasures, and Honours whatsoever, and that if Mankind would “ Incline Their Ear unto Wisdom, “ and apply their Heart to Understanding, “ by making That to be their Earnest Sincere Request to God, and use their Reasonable Powers and Faculties in the Search of It, as they would after Earthly Hid Treasures which they knew were deeply secreted in a particular Spot of Ground. “ That then they would understand the

“ Fear of the Lord, and find the Know-
“ ledge of God. *Prov.* ii. 2 to 6. which
“ Is to hate Evil, Pride and Arrogancy,
“ and to be in Possession of Counsel and
“ sound Wisdom, Understanding and
“ Strength, by whom Kings Reign: and
“ Princes decree Justice, Who love all
“ Those that Love Her, And Those that
“ seek Her Early will find Her. *Prov.*
viii. 13 to 18.

Spiritual Wisdom and Understanding will
compleatly qualify Your Royal Highness
to Lanch out into the Difficult and Trou-
blesome Sea of Kingly Government.

“ Trust in the Lord with all your
“ Heart, and lean not unto your own
“ Understanding: In all your Ways ac-
“ knowledge Him, and he will direct
“ Your Paths: Be not wise in Your own
“ Eyes, fear the Lord, and depart from
“ Evil.” *Prov.* iii. 5. 6. 7. Delight
“ Your self in the Lord, and He will give
“ You the Desires of Your Heart Commit
“ Your

“ Your Way unto the Lord : trust also in
 “ Him, and He will bring Your Desires
 “ to pass, *Pſ. xxxvii. 4. 5.*

Dear P R I N C E, please to permit the Holy Bible to be Your Daily Counsellor, All Writings which have not a Tendency to beget in Your Royal Highness a Real Love and Esteem for the Divine Oracles, are vain and trifling in Comparison of All Those which have such a Tendency : All Books that insinuate to our Minds to think Superficially or slightly of The Declared Will of God ought to be shun'd As Infection of the most malignant Nature, or as Poison of the most destructive Kind. Therefore it is the Indispensible Duty of all Real Christians that are in Possession of such Books, to cause them to be Burned, as those many Believers did theirs in the Apostles Days, which Books cost Fifty Thousand Pieces of Silver, *Acts xix. 19.*

O That the Word of God Thus mightily grew and prevailed in Our Day : Then all Deistical, Profane, Irreligious Books would be made Bon--fires of, which would be

be A Delightful Sight to all sincere Christians, not excepting Printers, and Booksellers.

Young King JOSHUA was commanded by God very frequently to meditate in the Sacred Written Law, that He might be very careful and punctual to Obey It, in Order to make His Way Prosperous, and to have good Success in his Kingly Government, *Josh. i. 7. 8.* which the Sacred History Informs us he had, for the Lord was with Him, who caused His Fame to be made very great. *chap. vi. 27.* He having made an Excellent Resolution, “ That Whatsoever
 “ Others did, That He and His House would
 “ serve the Lord” *Josh. xxiv. 15.* By Your Royal Highness making The Like Glorious Resolution, You will draw down the Blessings of Almighty God in a very peculiar and distinguishing Manner. For with Spiritual Understanding are “ Riches
 “ and Honour, Yea Durable Riches and
 “ Righteousness, whose Fruit is better than
 “ Gold, Yea than fine Gold, and whose
 “ Revenue is better than choice Silver.”
Prov. viii. 18, 19. From

From a Principle of Real Love to You and to this Our Native Country, I most Humbly and Earnestly Beseech Your Royal Highness to make Application to Your Honoured Grandfather Our Good King, and to Our Worthy Parliament, that You might have Earthly Authority to Enter into the Honourable and Happy State of Matrimony, with any One Young Lady, not exceeding Your Own Age, Out of any Protestant NOBLEMAN's Family, either in *England* or Foreign Parts, as You shall have Wisdom from God to make Choice of, For "A Prudent Wife is from the Lord," *Prov.* xix. 14. Her Price is far above "Rubies, who will do Her Husband Good" and not evil all the Days of Her Life," *Prov.* xxxi. 10. 12. And if You will apply to God in Sincerity, in the Course of His Providence, He will direct You whom to make Choice of for a Wife, that will be a very great Blessing to Your Self, Royal Family, Our Nation, and to the World in General

Your Royal Highness to be Limited by
Human

Human Laws to Marry No One Lady but of Royal Blood, is in my humble Apprehension not well pleasing to God, who has not in His Holy Word laid any such Restrictions on Your Royal Highness, The Sacred Scriptures assure Us, That “ Marriage is Honourable in all and the Bed “ undefiled, but Whoremongers and Adul- “ terers God will judge, *Heb. xiii. 4.* Therefore All Human Authority should be exceeding careful, so as not to make Laws contrary to, or Inconsistent with that Freedom and Liberty, which God gives to Mankind to Enjoy, who has not laid either Kings, Princes, or People under any such Obligation, for the Sacred Scriptures forbid Matrimony to No One, but to those who are nearly allied to one another by Consanguinity. 8 0060

With great Humility I subscribe my self—

Your Royal Highnesses very Affectionate and Obedient Servant at Command, in any Thing that will not be Acting Contrary to, or Inconsistent with the Rules and Directions of the Holy Bible,

Edward Goldney, *Senr*

8 0060



God Accepteth not the persons of Princes, nor regardeth
 Verse 19. the Rich more than the poor: for they all are the works
 20 of his hands. V20 In a moment shall they Die
 21 His Eyes are upon the ways of Man. & he seeth all
 22 his goings. There is no darkness where y^e workers of Iniquity may
 hide themselves -

Proverbs. chap. III.

Wisdom is more precious than rubies: & all things thou
 Verse 15. cannot desire are not to be compared unto Her.
 16 Length of days is in her right hand; & in her left
 hand riches and honour.
 17 Her ways are ways of pleasantness, & all Her paths
 are peace.
 18 She is a tree of life to them that lay hold upon her,
 and happy is every one that retaineth Her.



Infalliable METHODS for MANKIND

To enjoy LIFE comfortable on EARTH,

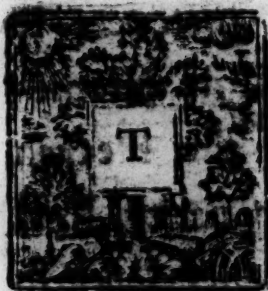
AND

Be Qualified FOR, and Assured OF,

EXQUISITE HAPPINESS

I N

H E A V E N.



THE Glorious Design, the Grand End of the Religion of the Blessed Jesus, was most graciously intended by Almighty God, as a happy means of causing Mankind, to Rectify, Ennoble, Exalt, yea Perfect their polluted Natures, to instruct them to be thoroughly contented in their various circumstances and situations of life, each individual to enjoy life comfortable on earth and compleatly so in

F

heaven

Heaven, to imitate and resemble Him, in all his imitable perfections, to cause them to diffuse or extend their most unfeigned love and charity, real acts of kindness and goodness to all their Fellow Creatures under the whole Canopy of Heaven.

For as the unlimited goodness of God, are over all his works extended through the whole creation, so the Disciples Indeed or real friends of Christ are to be as extensive in their love and friendship, real acts of kindness and goodness, to every individual of mankind, enemies not excepted.

Therefore whosoever makes pretences to Christianity and complies with all its ceremonial institutions, but are void of the Heaven Born Grace of universal Love or Charity, Real Goodness, acts of kindness and beneficence to their Fellow Creatures, are only base lying hypocritical pretenders of Religion, whether they term themselves Protestant, Catholick, Christians, or Roman Popish Catholick Christians, if St. John the Beloved Disciple of the
Blessed

Blessed Jesus may be credited, 1 John iii. 14. to the end, Chap iv. 20. 21.

The very cement or bond of Society among Reasonable creatures must be founded on Reciprocal love, acts of mutual kindness and friendship, if they are conformable to and consistent with the Universal Grand Society of the Apostolick Catholick Church of Christ; as St. Paul very affectionately and elegently sets forth in his Epistle to the Ephesians; Chap. iv. to ver. 17. Which all denomination of Christians would do well thoroughly to consider, well weigh, continually having it in their minds, and practising of it in their lives, and I think it might be of very great use for every individual Christian to learn those sixteen Verses by heart, with many other practical passages of holy writ, which would assist them to commune with themselves or others very profitably, to live very usefully.

The Original order and constitution of things are so framed, that all the human species in a

very peculiar and distinguishing way and manner, necessarily requires each others assistance for their mutual support and preservation in the world, it being impossible for them to enjoy any tolerable degree of comfort or pleasure in life, abstractedly from each others mutual good offices.

Divine Revelation assures us, that Almighty God made Woman, with a design that she should be a Helpmate to Man, Gen. ii. 18. To become a promoter of his happiness. But alas, alas, how contrary did she prove, even the destruction of it, to have the ground cursed, and to eat the fruits of it in sorrow, His bread in the sweat of his brow, and to become mortal, and to be turned out of Paradise, Gen. iii. 17. 18. 19. She therefore became a destructive mate to him, for which she was ordain'd to be in subjection to her husband, ver. 16. O that all maiden and widow Ladye, would thoroughly consider, and well weigh this positive command of God, that they are oblig'd by the Laws of their Creator, for to love their Husbands,

to be obedient to them," Thy desire shall be to
 " thy husband and he shall rule over thee." Gen.
 iii. 16. If they would well consider this law of
 God, before they engaged in Holy Matrimony,
 and practise it after, it would by the blessing of
 God, be a means of making the Matrimonial
 State in general, much more comfortable and
 happy; for a Wife being loving and sub-
 missive, naturally encreases sincere respect and
 High esteem from her Husband.

If mankind in their respective Relationship
 would be Real Christians, " Wives must sub-
 " mit themselves unto their Husbands, as it
 " is fit in the Lord, Husbands must love their
 " Wives, and be not bitter against them. Chil-
 " dren must obey their parents in all things
 " it being well pleasing to the Lord, Fathers
 " must not provoke their Children to anger,
 " lest they be discouraged, Servants must
 " obey in all things their Master, according to
 " to flesh, not with service as men pleasers,
 " but in singleness of heart fearing God, Coloss.
 " iii. 18 to 23." They must submit them-
 selves

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selves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well, 1 Peter ii. 12. 14. Thus the Christian Religion (as it were) have linked, or joined mankind's duty and interest together; dependent one of another.

Every individual Reasonable Creature, are oblig'd by the order of their nature, to look upon themselves as a part or member of that One Universal Grand Community or Body, which is made up of the whole, to think themselves born and sent into the World, to promote the general Good and happiness of the whole Community (all their Fellow Creatures,) consequently oblig'd as their indispensable Duty, and the only effective means to answer these necessary ends, is to have an unfeign'd love, real goodwill, issuing forth in acts of kindness, benevolence and goodness to the whole.

Thus to love, thus to act, mankind becomes the genuine Disciples, the manifest members
of

of the Real Universal Catholick Church of Christ; let them be term'd or called of what denomination or distinction soever, for Christ the head of the Church, who has only a right to make laws essentially to be observed by her members, hath most positively declared, the love of each, one to another, the grand and only sure and certain criterion, or mark of Genuin Christians. " By this shall all men know that " ye are my Disciples, if ye have love one to " another, John xiii. 35.

This is the Christians GOLDEN STANDARD, therefore whosoever is short of it cannot be a Soldier of Jesus Christ, but are Soldiers of the Devil (His implacable enemy,) whose works He came to destroy, and whosoever will consult and well weigh, the argumentative disinterested affectionate positive declarations, and precautions in the first Epistle of St. John, the third Chap. from the beginning to the end, will not say I am harsh or severe in my expressions, than the New Testament allows me to be. " In this the Children of God are manifest,

" and

" and the Children of the Devil, whoſeever
 " doeth not Righteouſneſs is not of God,
 " neither he that loveth not his brother,
 " 1 John iii. 10."

The Real Diſciples of Chriſt are indiſpenſible
 oblig'd for the univerſal good of mankind, to
 do all in their power to be as ſervifable in
 their reſpective ſtations of life as they are ca-
 pable of, therefore if all mankind thus acted
 up to the ſublimity of the Religion of Chriſt.
 This World would become a Paradife in com-
 pariſon of what it is at preſent, and the cauſe or
 reaſon that the generality of mankind who
 profeſſes Chriſtianity not acting thus, is that
 their corrupted polluted natures are not ſancti-
 fied, for want of their being regenerated or born
 again. " Every one that loveth is born of God,
 " and knoweth God, he that loveth not,
 " knoweth not God; for God is love." 1 John
 iv. 7. 8. An infinite inexauſtible, unfathona-
 ble ſpring and fountain of kindneſs and good-
 neſs never failing Benevolence, " Who is good
 " to all and his tender mercies over all his
 " works."

“woks.” And is necessarily happy in the enjoyment of His glorious perfections in himself, who could possibly have no other inducement or motive whatsoever to Create Reasonable Beings, but that He might communicate his goodness and happiness to them, and to support them in being, for no other reason than that He might continue his goodness to them; “Who causes his Sun to rise on the evil and “on the good, and sendith his Rain on the “just, and on the unjust, Matt. v. 45. Doing “good, giving them from Heaven fruitful “Seasons, filling their hearts with food and “gladness, Acts xiv. 17.”

Therefore for the very same reason that our good Creator, constant munificent Benefactor, has in various places of Holy writ, declar’d or reveal’d himself in a peculiar engaging way and manner, as follows, by his glorious attributers of love and goodness, constantly delighting himself therein, viz. Gen. i. 26 to end. Exo. xxxiv. 6. 7. Neh. ix. 17 to 26. Psa xxi. iii. xxxiii. 5. lii. 1. lxvii. 65. lxviii. 10. ciii. 8. cvii. 8. to the end. cxvii. cxliv.

exliv. 1. 2. Jsa. lxiii. 7, 8, 9. Jer. iii. 12 to
 16. Dan. ix. 9. 18. Jos. 11. 13. Zech. ix.
 17. Matt. xix. 17. Mark x. 18. Luke ix.
 56. xviii. 19. Acts x. 38. James v. ii. 2 Pet.
 iii. 9. 15.

Therefore it must be necessarily the will of
 God, that all His Reasonable Creatures should
 imitate him as near as possible in doing good,
 to be of a compassionate forbearing, forgiving
 disposition; He cannot but be exceedingly well
 pleased with those who do their utmost, to
 make it their business, their daily study, their
 constant practice according to the extent of
 their power, that their capacity situation and
 circumstances in life will permit of, to pro-
 mote the welfare and hapiness both of the
 Bodys and Souls of their Fellow Creatures. For
 by the original order and constitution of na-
 ture, mankind are so created or made that they
 are in absolute necessity of the assistance of each
 other, every individual mortal among mankind,
 from the King to the Scavenger. Thus Al-
 mighty God hath both interwoven the interests of
 man-

Mankind, and made their hapiness depend up-
 on the welfare of the whole, that Every and
 All of them, from the very sense of their own exi-
 gencies or wants might see both the reasonable-
 ness and necessity, of makeing it their principal
 business to do good to others of the same specie,
 Divine Revelation expressly assuring us, that
 there is no other way of becoming lovers of God
 and discovering our unfeign'd gratitude to their
 Heavenly Father, (whom none of us ever saw)
 and of his complacency in us, his presence with
 us, and his love perfected in us, but by loveing
 one another, 1 John iv. 12. And hereby Man-
 kind may be fully assur'd, that the Divine na-
 ture (though invisible to our bodily sight) yet
 in truth, in reality dwelleth in them, because
 they are partakers of his Divine Nature, hav-
 ing given them of his spirit, ver. 13. All
 the whole Israel of God are in a very peculiar
 manner, to look and to behave one toward ano-
 ther as Brethren, being made so, through the
 sanctifying influence of Regeneration, as the
 Adopted Children of God in Christ, all Mem-
 bers of the same Body, all Heirs of the same
 blessed

**Blessed Hope of the Exceeding weight of Glory
Immortality, never ending exquisite Happiness.**

St. Paul was so very sensible of it, that he so extravagantly loved His Brethren, His Kinsmen according to the Flesh (if I may be allow'd the expression) as to, "with himself as it were accursed from Christ for their sake." Rom. ix. 3. Wherefore I beseech you (saith he) to those Christians, he was writing to at Ephesus and to all Christians in succeeding ages. "That they walk worthy of the Vocation wherewith they are called, with all lowliness and meekness with long suffering, forbearing one another in love, endeavouring to keep the Unity of the spirit, in the bond of peace, there being one Body, and one Spirit, even as they are called in one Hope of their calling, One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in them all, Eph. iv. 1 to 7." St. Paul in these words most affectionately; and endearingly exhorts, not only the Ephesians but all Christians,

tians, that they live lives answerable to their Holy profession, becoming agreeable to the high Honour, the great Dignity, the Indispensible obligation of their Christian Name, which in other words is to walk as becometh the Gospel of Christ, Phil. i. 27. That is agreeable to its Precepts, to its Privileges, copying after that Grand pattern of Holiness, exemplified in the blessed Jesus, answerable to the helps and supplies of grace which the glorious Gospel furnish'd us with, answerable to those Exalted Hopes, those lofty Ideas it gives us of immortal bliss, therefore He exhorts all Christians to an Union of Heart and spirit, an unity of Faith and Doctrine, a Unity of Judgement and affection, which is all included in Endeavouring, " too keep the Unity of the Spirit, and the " means thereto was to be by the bond of " Peace; a Peaceable disposition and temper, " a Peaceable deportment and behaviour." And the Divine Graces the excellent helps or assistances for preserving and promoting, Unity and Concord, Peace and Harmony among each other, is humility, meekness and mutual forbearance

rance to have a submissive mind, a self disident
 Humble apprehension of ourselves, which
 would cause a mutual forbearance among Chris-
 tians, of being far from resenting every wrong,
 and much farther from revenging every injury
 offered to them, but to bear with the weakness
 and infirmities of mankind, with their Affronts
 or Insults, and both to pity and forgive their
 failings and provocations, proceeding from the
 most glorious Christian spring, of love and
 affection.

Unity and concord amongst Christians is
 enforced by St. Paul, from those arguments,
 “ That there is One Body, that is One Universal
 “ Catholick Christian Church.” Whereof all
 those who are the Disciples, indeed of the bless-
 ed Jesus are all Real Members, “ That there is
 “ one Spirit, one Holy Spirit which is of
 God, by which all real Christians are Animated
 and Enlivened, by which they keep the Unity
 of the spirit. There is one hope of their call-
 ing, which is to eternal Happiness, by which
 all Christians are excited. Their Heavenly
 inhe-

inheritance is the same, therefore all Christians having one, and the same hope, should as it were have One and the same Heart. There being but one Lord Jesus Christ, who is the head of His Church, One whom all Christians profess to be in subjection; "be ye therefore as one, for your Lord is one." There is one Faith, that is, that His Blood is the only Meritorious Blood, that can wash away the Sins of the whole World, therefore all Christians must be justified in and through his most invaluable precious blood, otherwise can have no right and title to the Inheritance of the Saints. There is one Baptism, one Initiating Ordinance, by which all as Christians are to be admitted into Church Covenant, whether they have been either Jews or Gentiles, Turks or Infidels, either Bond or Free, either Rich or Poor of all Orders and Ranks of Men, are all One in Christ Jesus, are by one spirit Baptized into one Body, there is one God and Father of all, (of all mankind in Christ,) who all expect One and the same Salvation from, who is transcendently above all, and over all,

his

His most glorious Eye:

Penetrates and Pierces through the hearts of all mankind, sees all his Creatures with one view, no secrecy or darkness can possibly conceal any thing from him, and He dwells in all real Christians by the sanctifying influences of His Holy Spirit, therefore as all Christians are members of one Body, Partakers of one Spirit, Expectants of one Hope, having one Lord Jesus Christ their only Saviour, in the meritorious Blood of whom they only Believe in, and are Baptized in the one, and the same Baptism in the name of the Father, Son and Holy Ghost, One and the same God in Christ, which are so many obligations, so exceeding strong are the Bonds and Ties, which lie upon all the members of the universal Catholic Church of Christ, to be at Unity among themselves of one judgment, one Heart, that such as violate, these sacred Bonds, these solemn obligations, the blessed Jesus looks upon them no longer as a member of his Body.

“ The inestimable loving kindness of God
 “ our Saviour, who would have all men to be
 “ saved

saved and to come to the knowledge of the
 “ Truth, who gave himself a ransom for all,
 “ 1 Tim. ii. 4. 6. By his own voluntarily un-
 dertaking, who was the brightness of his Fa-
 thers Glory, and the express Image of his Per-
 son, who upholds all things by the word of
 his power, Heb. i. 3. Who thought it not
 robbery to be equal with God, Phil. ii. 6.
 Whom all the Angels worship, Heb. i. 6. To
 so astonishingly condescended as to assume Hu-
 man nature to suffer and die for sinful men,
 that by his blood they might be washed from
 their Sins, Rev. i. 5. Does lay Christians un-
 der the greatest and strongest obligations possi-
 ble to practice all real acts of love and kind-
 ness, good will and friendship to all mankind,
 especially to the household of Faith, Gal. vi. 10.
 Those who are The Disciples indeed of Christ,
 Real Vital Practical Believers.

“ Put on therefore, as the elect of God, holy
 and beloved (says good St. Paul) bowels of
 mercies, kindness, humbleness of mind, meek-
 ness, long suffering, forbearign one another,
 and forgiving one another; if any man have a
 quarrell

quarrell against any even as Christ forgave you, so also do ye, and above all things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which ye are called in one Body," Col. iii. 12 to 16.

Universal love or charity is the end of the Commandment, the principal design and aim of the Christian Religion, 1 Tim. i. 5. He that loveth his neighbour hath fulfil'd the law, by reason all the Commandments are briefly comprehended in this saying, thou shalt love thy neighbour as thyself, Gal. v. 14. Whatever Pretences or Professions mankind make to Religion, if they are destitute of this Divine Excellent absolutely necessary qualification, for Heaven, (Love or Charity to their Fellow-Creatures) they are by no means the Disciples indeed of the blessed Jesus, or in other words Real Christians, if they imagin so, they only deceive themselves, but cant possibly deceive the Almighty, who searcheth the reins and hearts, and will give unto every one according to their works. Rev. ii. 23.

All

All the Zeal and warmth for any particular modes, of Faith and worship whether they believe the Divine Nature of Christ, to be the of the very same essence or Nature of God, or not, whether they pray by the help of a printed form, or by their preachers (spoke out of book) prayer, called extempore, which is a form, (if not to the speaker himself) to all who join with him, or whether they kneel or sit at the Holy Sacrament, whether they are sprinkled at their Baptism, or are plung'd or dipt all over head and ears, even from the crown of the head to the sole of their feet, or if they cross themselves a thousand times every day, with Holy Water, (as its term'd by Papists) and say their Pater Nosters every hour in the day, and receive a pardon of their sins from their Priest, or even from His Holiness the Pope Himself; yea if they are Preachers, or Orators of the first Rate, and deliver themselves with the greatest Eloquence Propriety and Justness, and Reason'd and argu'd well as Plato, Socrates, Epictetus or even as St. Paul Himself, or Sung with the most delightful organ of voice, as

(the most extraordinary Italian finger,) or even as the highest order of the Angelick Chaunters, it would be of no real worth or value, of no more signification than as sounding brass or tinkling cimbals, a noisy empty sound, or if they could foretell things to come, and with the greatest sagacity penetrate into and thoroughly comprehend all things equal with God, and knew where the foundations of the earth are fastened, or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy, or who shut up the Sea with doors, when it broke forth, as if it had issued out of the womb, when God made the cloud the garment thereof, and thick darkness a swaddling band for it, or made those vallies or channels, the deep hollow places of the Earth, which might serve for a cradle to receive and hold the great infant of the watery Ocean, when it came out of the womb of the Sea, and could have absolute power or command over it, saying hither shalt thou come and no farther, and here thy proud waves shall be stay'd; or if they knew how caused the day spring to know his place, that the morning
light

light should as it were in a moment spread itself over the face of the whole Earth, from one end of the Hemisphere to the other, or if they had enter'd into the springs of the Sea, or walk'd in the search of the depth, or if they had perceived the breadth of the Earth, or where is the way, the light dwelleth, or where the place of darkness, or have entered into the treasure of the snow, or even were to comprehend all the ordinances of Heaven, all the Grand Perfect Works and Ways of God Almighty, and even had power to remove the very highest and widest hill of the Earth, and though they bestow'd all their substance to maintain the Poor and had such great faith and courage, as voluntarily to surrender their Body's to be consumed by fire for Christ and his Gospel, and at the same time void of sincere love, or charity unfeign'd, it would be of no sort or manner of signification, of any intrinsick worth or value, if St. Paul may be relied on, or credited, 1 Cor. xiii. 1 to 4.

The reason or cause, why so a very particular stress is laid upon the practice of this most important necessary grand duty of sincere love, (charity unfeign'd) is because such a temper and disposition of mind, such a behaviour of soul is that alone, which makes mankind resemble God, in his moral perfections who is the very quintessence of all Goodness, GOODNESS ITSELF.

This Divine qualification of Soul is of absolute necessity to make us comfortable and chearful in this world, and to make us capable of the enjoyment and fruition of God himself, exquisite joy and happiness in the Blissful Regions of Heaven, to the never ending ages of Eternity.

Mankind must be like God, if they will see him as he is, they must first attain that holy disposition of mind, that unfeign'd love and sincerity of Soul wherein the enjoyment of Heaven, principally and Essentially consists, that Disposition frame and temper of mind which
inclines

inclines us to do good, and relish, and delights itself, in the doing of it, is itself the very Temper and Disposition of the Happiness of Heavenly souls. To be void, or without this Divine Grace, it is no more possible for a Rational Creature to be made happy, then it is to alter the very nature and essence of the proportion and law of things immutably fixt by Almighty God Himself. Therefore this is the obvious or plain reason, why Love or Charity, Benevolence and Goodness, is preferr'd in the sacred volume of infalliable truth, Preferable to all other Divine Graces or Virtues, as being the ultimate design and end, both of natural and Reveal'd Religion. All other gifts and graces are as means to beget this noble disposition of Soul, all others are to be extinct when that which is perfect is come, 1 Cor. xiii. 10. Hope is but the present expectation, faith is but the firm belief of those incomprehensible things, which can only possibly be made manifest hereafter, and as soon as ever that moment comes to take place, those graces necessarily or of course ceases. “ Whether
“ there

“ there be prophecies, they shall fail, whether
 “ there be tongues they shall cease whether
 “ there be knowledge it shall vanish away.”
 But love or charity real goodness never faileth,
 1 Cor. xiii. 8. These are dispositions of Soul
 which are begun and encreases while we are
 here on Earth and Perfected, Completed in
 Heaven,

If this is the real truth, matter of fact as
 every one must acknowledge who believes
 in the Gospel of Christ, Could any one believe
 it possible (if they did not actually know it)
 that persons who make great professions of the
 sublime Religion of the blessed 'Jesus, that
 most pure and unadulterated Religion, which
 so manifestly teaches and inculcates the Doc-
 trine of universal love and harmony, peace and
 concord; should act so diametrical to it, so di-
 rectly contrary to the whole scope and design
 of the Christian Religion. That they should
 stile themselves by the venerable name of a
 Christian, (which implies all love and goodness)
 should oppress and devour one another, and
 not

not in the least regard much less be terrified at the thought of being consumed one of another, which St. Paul so friendly cautions mankind of, Gal. v. 15. Is it not very ridiculous yea absur'd to the last degree that Religion itself, the Religion of Christ which is all peace love and goodness intended to reconcile the enmity between God and sinful men, and to all charity or love, acts of kindness and beneficence one to each other, should itself be made the occasion of animosities and contentions, variance and hatred, yea even of the most barbarous persecutions and inhuman cruelties, that either Men or Devils can possible invent and inflict.

That Christ's Religion itself should produce in mankind that Dibolical antichristian spirit, for the preventing of which. The Religion of Christ came to destroy; for ever to banish to the infernal pit, from whence it came, 1 John, iii. 8.

“ Who is a wise man endued with knowledge, let such (says St. James) discover it or
 “ make it appear, out of a good conversation,
 “ his

“ his works with meekness of wisdom, but if
 “ ye have bitter envying and strife in your
 “ hearts, glory not, and lie not against the
 “ truth, this wisdom descendeth not from
 “ above, but is earthly, sensual, devilish, for
 “ the wisdom that is from above, is first pure,
 “ then peaceable, gentle, and easy to be in-
 “ treated; full of mercy and good fruits, with-
 “ out partiality, and without hypocrisy, and
 “ the fruit of righteousness is sown in peace of
 “ them that make peace:” James iii. 13, to
 the end.

The universal practise of unfeign'd sincere
 hearty love, real acts of kindness and goodness
 arises from the variety of different relations and
 circumstances, which mankind stand in, one
 toward another: the proper discharge of the re-
 quirements of these most amiable necessary
 dutys, must be diversified as many ways and
 methods as there are different stations of man-
 kind. Towards our superiors this duty is to
 show forth itself in a hearty sincere readiness and
 willingness to their sinless reasonable commands,

those

those whom God in his providence hath set, or at least permitted to be either our Civil or Ecclesiastical Governors, and in delighting to promote their Honour and Happiness, and to increase among mankind that duty and respect which is due to their respective Authorities.

The Disciple of our Lord who was intrusted with the Keys of Heaven, “ that whatsoever he should bind on earth, should be bound in Heaven, and that whatsoever he should loose on earth, should be loosed in Heaven, Matt. xvi. 19. Hath commanded all mankind to submit themselves to every ordinance of man, for the Lords sake: whether it be to the King as supreme, or unto Governors as unto them, that are sent by him, for the punishment of evil doers, and for the praise of them that do well for so is the will of God that with well doing ye may put to silence the ignorance of foolish men, as free, and not using their liberty for a cloak of maliciousness, but as the servants of God, to honour all men, to love the brotherhood, to
fear

fear God, and Honour the King, 1 Peter ii, 13 to 18.

All Government whether Civil or Ecclesiastical, if discharged faithfully is frequently a burden, heavy and difficult, hard work, much more so than the unthinking, careless part of mankind imagines.

Good government is extremely Honourable, when performed or put into execution as the laws of God requires or demands (either Princely, or Priestly,) therefore the duty of love and obedience particularly obliges all Christians to endeavour to make either one or the other of such governments; as light and as easy as possible, not to kindle or blow up, much less to sow sparks of dissaffection or discord either in Church or State, but on the contrary to do all in their power totally to extinguish them, to be very careful and diligent in conscientiously discharging their respective duties in their different stations and Relations of life, so as unanimously to promote, and answer all the valuable ends and designs of good govern-

government, to put in execution as far as in their power all the wholesome salutary laws, for the Peace and Prosperity, the comfort and happiness of the community, the indispensable duty of Christian love, real goodness is to be known by beneficent communications, in willingness and chearfulness, actually supplying the necessities or distresses of those who are real objects, of either want or pity, not following the behaviour of the inhuman Jewish Priest and Levite; but as the good Samaritan, which Christ commands the Lawyer to imitate. Luke x. 30, to 38.

Not only Lawyers but all mankind would do well to consider reflect and well weigh the instructive lessons the blessed Jesus intended to convey to mankind by this particular circumstantiated parable. That they might learn to go, and do likewise.

The love and goodness of the Religion of Christ, makes all mankind the objects of this compassion, who are in indigent distressed and helpless circumstances, whether Turks, Jews, or Infidels, yea our implacable enemies, for as
Christ-

Christians have an opportunity, they are commanded to do good to all mankind, none excepted, Gal. vi. 10. Even to the unthankful and to the evil, which Christ hath commanded mankind to practise in imitation of the grand and good sovereign of universal nature Luke vi. 35, 36.

Love and goodness is a lively operative principle which is of the same use and service to the cause of Christianity, as the main or principal spring of a Clock, or a Watch is, which sets going all its other mechanick powers in motion, and without which would be all motionless, consequently useless of no manner of service.

Real Christian charity, or love and goodness does not consist in faire speeches and great promises to any of their fellow creatures, who stand in need of their assistance, not in a pretended compassionate beholding of poor distressed necessitated souls, not in a pitiful pretended bewailing over them, not praying God help them, but in actual releif, or assistance as the nature of
their

their exigencies requires, and by themselves, if it is in their power, that their circumstances in life will admit of it? Or if not, it consists in doing all in their power to procure assistance or relief for them by others, in whose power it is to do it.

If the Clergy in general of this Nation would take pleasure and delight in frequently visiting distressed poor familys in each of their respective parishes, and represent the true state of their case, to good sort of people who are in affluent circumstances, which by a little pains, (which ought to be a pleasure to them) I am certain numbers of persons might be prevailed with to do much more good to their necessitous brethren then is done at present, and with much more satisfaction to them, than when they apply their beneficence or charity, permiscuously as it were, to objects that it may, or may not be of real service to, yea very possible of disservice to them.

Real Christian love and goodness consists also in vindicating the just rights or properties of their Fellow Creatures, if they are injur'd in their
good

good name and reputation, or oppress'd and damag'd in their worldly concerns by the Rich or Powerful: it consists also in instructing the ignorant or those that are in mistakes or great errors and in reprovng of the wicked, as swearers, Sabbath Brakers, and all other atrocious sinners as opportunity presents, let them be either Rich or Poor, as to worldly circumstances, Lev. xix. 17.

In short real christian love and charity, kindness and goodness comes nothing short (at least in endeavour) doing all possible good both to the souls and bodys of our fellow creatures as our capacities, situations, and circumstances in life will admit of in imitation of God Our Heavenly Father, " who makeeth his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust, " Math: v. 45. and in imitation of God our Redemer who when on earth went about doing good, Acts x. 38. that is seeking out all opportunities of being useful and beneficial to Mankind, to their Souls or Bodys.

Reason and Revelation both Proclaims, both Ecchos, that true Greatness, Real Honour, is Practical Goodness, Godlikeness to imitate God in all his Moral Perfections, Love, Beneficence,
Those

Those whom God hath Authoris'd or even only have permitted to be Governors, or Rulers of Mankind, either as Kings or Priests, ought to be Regarded as God's Vicegerents, who are Truly and Illustriously so, when they use their Power and Authority, as opportunities of doing acts of Real Kindness and Goodness to those who are in subjection under them, that are lovers of Mankind, who are terrors to Evil Doers, and a praise to them that do well, Rom. xiii. 1 to 6. Who causes government to be a security and protection to all those who live under it, to enjoy Liberty and Freedom, each one sitting under their own Vine, and under their own Figg-Tree, as King Solomon's Subjects did, 1 Kings iv. 25. When this is the happy case of any people it demands their unfeign'd thanksgivings to Almighty God for such great Blessings, and very great Honour and Respect is due to such Kingly and Priestly Governors, Rom. xiii. 2 Tim. v. 17.

Therefore how extremely thankful ought us, of the English Nation to be that the description

of such Blessings, such Privileges is in Truth and reality our happy condition (though engag'd in a just and necessary War) liveing under the Auspicious Government, of his Excellent Majesty George the Second, our most gracious Sovereign who is not exceeded in good government, if equal'd, by any Princely Power under the whole Canopy of Heaven, and who have made choice of such Worthy Venerable Clergymen to be our Bishops, that are not of an Anathematizing and Persecuting Spirit, (as many of the English Bishops were in former Reigns) but have Charity Pity and Compassion, for all denominations of Christians, that are willing and desirous that even Papists and Protestant Dissenters should worship Almighty God in that way and manner as their consciences dictates to them, as they really think is most for the Honour and Glory of God, and for the benefit and advantage of their Souls, agreeable to St. Pauls commands, contain'd in the 14th. Chapter to the Romans.

There-

Therefore all in this Nation, who are Real Christians, do Value and Esteem our present King as worthy of the highest Earthly Honour and Respect, as justly due to him. And those whom he hath put in authority under him, either in Church or State, who do all in their power to endeavour to promote and further the Good and Happiness of our Native Country in particular, and the peace and tranquility of the World in general, by enabling his Majesty's subjects both by Sea and Land, to prosecute with their utmost Vigour, with Life and Spirit, the necessary War against Perfidious Gallicans; the Broilers and Disturbers of all Europe, in order to bring about a lasting and Honourable Peace, ought to be highly esteemed among us.

We should do well frequently to inculcate Loyalty in the minds of the Rising Generation, and do all in our power to correct the judgments and opinions of the stupidly unthinking among us, even if any such who are of grey hairs, that are disaffected to his present Majesty, Enemies

to our Happy Government, who endeavour to corrupt and poyson the minds and judgements of weak or vitiated wicked minds who endeavour to set any of his Majesty's Subjects at variance, or at least to have them in little esteem, either for our Civil or Ecclesiastical Governors, such persons company ought to be avoided, as if they had infectious disorders, ketching distempers, such who are in fact friends to Popish Government, rather than to Protestant. To the Pretender, the breed of a Stewards Warming-Pan, than to our only rightful Sovereign, his most Excellent Majesty George the Second, King, Defender of the truly Catholick Christian Faith, contain'd in the Articles of the Church of England.

Such stupid Souls, such wicked People are the objects of our pity and real compassion, because they act diametrically opposite both to the Laws of God and Man; being presumptuous, self willed, not afraid to speak evil of Dignities, 2 Peter, 11. 10. Jude 8. All Loyal Subjects to his present Majesty (particularly the Clergy)

would

would do well frequently to inculcate principles of Loyalty in the minds of their Parishoners expatiating on our happiness as a Nation under such a Mild and good Government, and setting forth the duty of each individual member of the whole Community, doing all in their power of rendering the Government Easy Pleasant and Delightful, by lending help in hand of putting in execution all its Laws against Vice and Immorality Wickedness and Debauchery, being well assured that " Righteousness exalteth a Nation, and that sin is the reproach of any People, Prov. xiv. 34.

O that One and all of the Magistracy and Clergy of this Nation would heartily Unite in contriving methods to suppress the most audacious reigning vices which is so notoriously open and bare faced, reigning amongst us, in particular in this Metropolis, as taking Almighty Gods Name in vain, Curseing and Swearing, Sabbath Breaking and Whoreing; which are such fashionable reigning vices amongst us, that if the Worthy

Arch Bishop of Canterbury Himself, was to dress as a Lay Man, and go into Publick Company, and in the spirit of meekness in the most easiest Gentleman like manner, reproach Mankind for any of these Atrocious Crimes, telling them the unreasonableness the ingratitude, the sinfulness of them, and ill consequences, eternal misery, if that they do not so repent as to abominate it, as to leave it off, He would be immediately term'd by them a Methodist; so that Mankind personally rebuking immorality and vice, of any kind, is become a proverbial saying, a Methodist, which is in fact casting bad reflections on all other Professions of Christianity, as if it was not their duty in any wise to rebuke their Neighbour, and not suffer sin on them as God hath absolutely commanded, Lev. xix. 17.

In fact there is too much cause and reason to believe that this is the sentiment of the generality of all denominations of Professors of Christianity, otherwise could they possibly here the Sacred and awful Name of Almighty God, so irreverently

and frequently made use of, in common conversation, without rebuking those that do it, could they hear vain empty and filthy conversation, without endeavouring to suppress it, and in the Spirit of Meekness to rebuke such, could they see or know of persons buying or selling of Goods, or working at different occupations on the Sabbath Day, without rebuking them of it, and forewarning them of the ill consequences both here and hereafter, if not repented of, so as to forsake it: and if they do not reform, to acquaint the Civil Magistrate of it, and see that the good and wholesome Laws of our Country are put in execution against such, could they know of any Bawdy Houses without having them suppress'd, could they have any acquaintance or familiarity with any Luxurious or Drunken Persons, without warning them of the ill consequences of such behaviour, most certainly they could not, if they were consistent Christians, who acted from principles of conscience, whose ambition of their life was to please God, and not Man; but for their good, to edification as St.

Paul hath commanded all Christians. Rom. xv. 2. Looking not only on their own things, but on the things of others, Philip 2. 4. Considering each other as Bretheren, to provoke unto love and good works, Heb. x. 24. Practising those things that were honest, just, pure and lovely, performing these moral precepts, not merely on principals of reason, but Divine Revelation, as commands of God, in obedience to Christ, in conformity to his glorious example in his strength; by his assistance for the honour of God, and the good of all Mankind, thus doing we should enjoy Life comfortable on Earth, and be qualified for, and assured of the most soul ravishing enjoyments which are prepared for all those that love God, so exquisitely glorious as eye hath not seen, nor ear heard, neither have entered into the heart of Man to conceive, 1 Cor. ii. 9.

“ No Man hath seen God at any time, if we
 “ love one another, God dwelleth in us, and
 “ his love is perfected in us, 1 John, iv. 12.

“ Beloved,

“ Beloved, let us love one another; for love is
 “ of God; and every one that loveth is born of
 “ God, and knoweth God, he that loveth not,
 “ knoweth not God; for God is love,” verse 7
 and 8. Consequently Heaven must be all love,
 nothing that defileth can possibly enter into these
 pure mansions of uninterrupted love, joys un-
 speakable, Rev. xxi. 27.

Therefore if Mankind would set their affections
 on things above, not on things on the Earth, if
 they took more pleasure in contemplating on
 Heavenly, then on Earthly things, if they were
 dead to sin, having mortified their members upon
 the Earth, fornication, uncleanness, inordinate af-
 fections, evil concupiscence and covetousness, and
 put off anger, wrath, malice, blasphemy, filthy
 communication, lying, putting off the old Man
 with his deeds, and putting on the new Man,
 which is renewed in knowledge, after the Image
 of him that created him (as the Elect of God,
 Holy and Beloved) bowels of mercies, kindness,
 humbleness of mind, meekness, long suffering;
 for-

forbearing one another, and forgiving one another, above all things putting on charity, which is the bond of perfectness, Coloss. iii. 2 to 13. They would then enjoy life comfortable on Earth, and qualified for and assur'd of exquisite happiness to the endless ages of eternity: they would then walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his Glorious Power, unto all patience and long suffering with joyfulness, giving thanks unto the Father which hath made them meet to be partakers of the Inheritance in the Saints of light; who hath delivered them from the power of darkness, and hath translated them into the Kingdom of his Dear Son, Coloss. 1. 10 to 14.

Such new born happy souls experiences the truth of the infallible word of God, “ that wisdoms ways are ways of pleasantness, and all
 “ her paths are peace, Proverbs iii. 17. That
 “ the statutes of the Lord are right rejoicing the
 “ heart,

“ heart, that the commandments of the Lord is
 “ pure enlightning the eyes, and that in keeping
 “ of them there is great reward, Psalms, xix. 8
 “ 11. And that the secret of the Lord is with
 “ them that fear him, Psalms xxv. 14.. That
 “ their thoughts are establish’d, Prov. xvi. 3.
 “ That God direct their paths, Prov. iii. 6. That
 “ he gives them the desires of their hearts,
 “ Psalms xxxvii. 4.” They experience that
 Christ’s yoke is easy and that his burthen is light
 agreeable to his generous invitation, and as-
 surances to all who would be so wise as to make
 tryal of it, Math. xi. 29, 30. They are sensible
 of his peculiar manifestation to their souls, as he
 peremptorily promis’d them, John xiv. 21.

They experience that all things work together
 for their good, Rom. viii. 28. Therefore have
 learnt, in whatsoever state they are in, therewith
 to be content, if they are rich in this world, they
 are not high minded, neither trust in uncertain
 riches, but in the living God, who giveth us
 richly all things to enjoy, they do good, they be
 rich

rich in good works, ready to distribute willing to communicate, laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life.

If they are in a middle or poor situation of life, as to worldly riches, they are easy and comfortable, acquiescing with the allotments of providence, whether their condition or situation in life was immediately ordered by Almighty God, or only permitted by him, being well assured that there is not one sparrow falls on the ground without the knowledge of their Heavenly Father, and that the very hairs of their head are all numbered; therefore they fear not because they are of more value than many sparrows, as their Lord and Master has well assur'd them, Math. x. 29. 30. 31. Though they are poor as to Wordly circumstances, yet they are rich in Faith, and Heirs of the Kingdom of God, which he hath promised to them that love him, James xi. 5. They well experience that Godliness with contentment is great gain, for that they brought
nothing

nothing into the World, and are well assured they can carry nothing out of it, therefore they are satisfied with the common necessities of life, well knowing that affluent circumstances, much endangers the salvation of Mankind, because they very frequently are a temptation to them to be high minded or proud, to forget the Almighty who permitted them to be in possession of their riches, and that they are but Stewards for Life, and must give an account of their Stewardship at the grand and awful day of judgment, and that they frequently fall into snares, and into many foolish and hurtful lusts, 1 Tim. vi. 6 to 10. Therefore it becomes very difficult for them to enter into the Kingdom of Heaven, Mark x. 23 to 26.

They are sensible that substantial real true lasting satisfaction and pleasures, does not consist in any of the carnal enjoyments of this World, but in righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. They rejoice in the Lord alway, they are careful for nothing, but in
every

every thing by Prayer and Supplication, with thanksgiving, makes their requests known unto God; and do experience that the peace of God which passeth all understanding, (which is so great that no one can conceive, that have not felt it) do keep their hearts and minds against all inward terrors, and outward troubles, through Christ Jesus, (that is by his assistance,) Philip. iv. 7. And that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there are any virtue and any praise, they think on these things, verse 8. so as to practise them. John xiii. 17. They Hunger and Thirst after righteousness, therefore are full of it, Math. v, 6. They continue in Prayer, and watch in the same with thanksgiving, Coloss. iv. 2. They meditate on God's Precepts, and have respect unto his ways, they delight themselves in his statutes and forget not his word, Psalms cxix. 2, 6. They go in the path of his commandments, for therein they delight verse 35. They set the Lord always before

fore them, because he is at their right hand therefore they are not moved, their heart is glad and rejoiceth, Pf. xvi. 8, 9. They are sensible that in the presence of God is fulness of joy, at his right hand are pleasures for evermore, verse 11. so exquisitely glorious, that eye hath not seen, nor ear herd, neither have enter'd into the Heart of Man, 1 Cor. 11. 9. the things which God hath prepared for them that love him.

They are very sensible they have the Spirit of Christ, because they are dead to sin, they live no longer therein, Rom. vi. 2. That is they allow themselves in no one habitual sin, " they have " crucified the flesh with the affections and lusts, " Gall. v. 24. They have through the spirit " mortified the deeds of the body, therefore as " they are led by the Spirit of God, they are the " Sons of God, " Rom. viii. 14. He performs the office of a guide to them, he infuses gracious habits, by exciting their souls to act suitably thereunto, by directing, and assisting them therein, Ezek xxxvi. 26, 27. By enlightning their understandings,

understandings guiding their inclinations, inviting alluring, drawing, influencing, and thus as it were, maketh it their own act and deed to be absolutely governd by him, therefore the spirit of God beareth witness with their spirits they are the Children of God, Rom, viii. 16. that is the real goodness of their state and condition, is only evidenced by the Holiness and Purity of their lives and conversation, by not walking after the flesh, but after the spirit verse 1.

These are the doctrines of the gospel of Christ which these passages of scripture, with many others positively declares which Doctrines our excellent Church hath acknowledged and set forth in her tenth article as follows, “ that the condition of
 “ men after the fall of Adam, is such, that he
 “ cannot turn and prepare himself by his own
 “ natural strength and good works to faith and
 “ calling upon God: wherefore we have no
 “ power to do good works pleasant and accep-
 “ table to god, without the grace of God by
 “ Christ preventing us, that we may have a good
 “ will

“ will and working with us when we have
 “ that good will.” Which Doctrine is exactly
 agreeable to the Declarations of Holy Writ
 who assures all Real Christians, that, “ By na-
 “ ture they were the Children of wrath even
 “ as others Eph. 11. 3. And that, the natural
 “ Man receiveth not the things of the Spirit of
 “ God, for they are foolishness unto Him. 1. Cor.
 “ ii. 14. By the Grace of God, I am what I am
 “ (says St. Paul, 1 Cor. xv. 10.) And that it is by
 “ Grace Mankind are saved, and that not of
 “ themselves it is the Gift of God Eph. 11. 8.”
 Therefore without continual communications of
 grace from Christ, we can do nothing in a lively,
 valuable or acceptable way and manner whatso-
 ever, without Christ’s Spirit dwelling in us,
 uniting us to him, as our Sovereign, or Head, we
 cant do nothing to render ourselves acceptable
 to him, or agreeable and conformable to his Pure
 and Holy Gospel. “ Without Me, (says Christ)
 ye can do nothing, John xv. 5.

Therefore Mankind cannot live, (as consistent
 Christians) comfortably and happily in this World
 without Christ, without the sence of his Favour
 and Friendship, which he hath promised to all
 his Genuin Disciples in a very peculiar way and
 I manner,

manner, John xiv. 16, 17, 21, 23. Therefore the Grand Divine Recipe for Mankind to live comfortable in this World and be exquisitely Happy to all Eternity, is to get an interest in Christ, a Real sensibility of it, which will cause them to live comfortable in every situation of life, because such happy souls sets their affections on things above, not on things on the Earth, Coloss. iii. 2. They consider that every carnal or sensual gratification are very short liv'd and perishable, which vanishes in the very using: therefore cannot possibly be sufficient to make a Reasonable reflecting soul happy as is to exist for ever. Sensual enjoyments being of such an unsatisfying short liv'd perishable nature.

And therefore nothing less than an interest in Christ will do it, nothing short of a Vital Faith in him will cause it, “ for as many as receives
 “ Him, to them he gives power to become the
 “ Sons of God, even to them that beleive on
 “ his name, John i. 12. For God sent not his
 “ Son into the World to condemn the World;
 “ but that the World through him might be
 “ saved, he that beleiveth on him is not con-
 “ demned :

“ demned: but he that beleiveth not is con-
 “ demned already, because he hath not beleived
 “ in the name of the only begotten Son of
 “ God, and this is the condemnation, that light
 “ is come into the World, and men loved
 “ darkness rather than light, because their deeds
 “ are evil, for every one that doeth evil hateth
 “ the light, neither cometh to the light, lest
 “ their deeds should be reproved, but he that
 “ doeth truth, cometh to the light, that his
 “ deeds may be made manifest, that they are
 “ wrought in God, John iii. 17 to 22. There
 “ is therefore no condemnation to them which
 “ are in Christ Jesus, who walk not after the
 “ flesh, but after the spirit, for the law of the
 “ Spirit of Life in Christ Jesus, hath made them
 “ free from the law of sin and death,” Rom.
 viii. 1, 2. And have incorporated them, “ into
 “ the Glorious liberty of the Children of God v. 21.

Which state and condition must make such
 happy souls very comfortable in this World,
 and qualify them for, and be assur'd of exquisite
 happiness, to the endless ages of eternity. Be-
 cause This law of the spirit, is a real vital

principle of regenerating grace, working all manner of Real Goodness to the souls and bodys of their Fellow Creatures, with great power and efficacy. Herein is our love made perfect that we may have boldness in the day of judgement, because as Christ is, so are real Christians in this world, 1 John iv. 17. That is as he was full of Holiness and Purity, of Love and Charity, so do they with a filial love do all in their power to imitate him in all his imitable excellencies and perfections, as he was Meek and Lowly in Heart, so are they: therefore they find rest to their Souls as their Lord and Master peremptorily declar'd they should Math: xi. 29. Which the wicked does not enjoy, Jsa. xlviii. 22. lvii. 21. that is, they experience themselves possessed of a contented happy frame and disposition of mind, let their state and condition of life be what it will, They experience "Christ's yoke easy and burden light." Matt. xi. 30. His glorious service to be for their benefit and advantage both good and gainful, profitable and useful, yea delightful, that

that Wisdoms ways are ways of pleasantness and all Her paths are peace, comfortable and delightful, Prov. iii. 17, 18.

Though the injunctions or precepts of Christ are difficult, hard, yea intolerable to depraved, corrupted, vitiated nature, yet are a most amiable desirable and delightful service to a sanctified heart, to the regenerated Soul, to the renew'd nature of Mankind, to spiritual minded Persons who have so learned Christ's, who have so heard Him, who have been taught by Him, as to put off concerning their former conversation the Old Man, which is corrupt according to the deceitful lusts; being renewed in the spirit of their minds, having put on the New Man which after God is created in righteousness and true holiness, Eph. iv. 20 to 25. Such Persons experience that Christ's yoke is a rational service; consonant or agreeable to right reason; though contradictory to corrupted polluted depraved nature.

The sanctified or regenerated soul must necessarily be comfortable in every circumstance
and

and situation of life, “ they faint not; though
 “ under afflictions because their inward Man is
 “ renewed day by day.” 2 Cor. iv. 16. Though their
 bodies may weaken, yet the strength and vigour
 of their minds and spirits are enlivened invigo-
 rated, though they may meet with losses and
 crosses great difficulties in life, they are very
 sensible it is for their good, “ knowing that their
 “ light affliction, which is but for a moment
 “ (when compared to eternity) worketh for
 “ them a far more exceeding and eternal
 “ weight of glory,” Which not only makes
 them go through life chearful and com-
 fortable, but qualify and prepare them for
 the Noble and Grand Society of the Spirits of
 just Men made perfect, the conceptions of which
 is so exquisite, that no persons can form any
 idea of it, but those happy souls, “ who have
 “ received Christ, whom hath given them
 “ power to become the Sons of God, Vital
 “ Beleivers in Him,” John i. 12.

“ Who have purified their souls in obeying,
 “ the truth through the spirit unto unfeign’d
 “ love

“ love of the brethren who are regenerated, or
 “ born again, not of corruptible seed, but of
 “ incorruptible, by the word of God, which
 “ liveth and abideth for ever,” 1 Peter i. 22,
 23. Every one that loveth is born of God, and
 knoweth God, 1 John iv. 7. Those who are
 not in actual possession of the sanctifying in-
 fluences of the grace of love, in their hearts,
 has not the true or right knowledge of God in
 their heads, in their minds and conceptions,
 however they may think of themselves, or
 whatsoever pretences they make to others, neither
 can they enjoy any true solid, substantial ra-
 tional happiness in this World, or be qualified
 for the Heavenly Grand Society, who are
 all love, all harmony, all felicity.

The unregenerated or carnal mind, may
 for a time enjoy the laughter of Fools
 which is like the crackling of thorns under
 a pot Ecc. vii, 6. they may (for a moment as it
 were) enjoy sensual pleasures, but not spiritual
 satisfactions and enjoyments, for which they
 have no taste, no relish, but on the contrary a
 distaste a dislike an aversion, because the carnal
 mind

mind is enmity against God Rom: viii, 7. their Rational powers are corrupted by their sensitive appetites, their minds are enslaved by sensual lust and passions, there is a perfect contrariety in their affections and inclinations and actions to the will of God, therefore it is impossible for them to enjoy life (in reality and truth) comfortable, whatever they pretend to do by outward appearance for whenever they think Rationally, soberly, and sedately, a conscious sensibility of their not liveing in the favour and friendships of Almighty God, in whose power it is to make them Happy or Miserable to all eternitiy must be such a condition, far yea very far from being agreeable to them, but on the contrary, it must give them great uneasiness at the least reflection, and a wounded spirit who can bear, Prov. xviii. 14. For the wages of sin is death Rom. vi. 23.

Therefore the only infallible recipes in order to live comfortable in life and be Qualified for Heavenly happiness, exquisite unspeakable felicity even to the endless ages of eternity, is to become spiritual minded which is life and peace, Rom. vii. 6. Christ gives life and vigor to the Soul, happiness and pleasure to the mind,
and

peace, Rom. viii. 6. It gives vigour to the soul and an active undaunted courage to the heart; holy boldness, holy delight, not of such a low and perishable nature as the unsatisfying gratifications of sensual enjoyments, which are common to the Brute Creatures, but in truth and reality, it is nothing short of the pleasure of righteousness and peace, and joy in the Holy Ghost, Rom. xiv. 17. exercising themselves to have a conscience void of offence towards God and Man, Acts xxiv. 16. Not by fits and starts, but in the whole course and tenor of their lives and actions, Vital Christianity is a uniform constant frame and disposition of mind, and action of life, not on the first day of the week only (the Christian Sabbath) but every day in the week, every moment of their lives, that
 “ whether they eat or drink, or whatsoever
 “ they do, they do all to the glory of God, 1. Cor. x. 31. Real Christians will perform all natural actions to spiritual purposes, they will eat and drink to refresh their bodies and invigorate their minds, they will eat their food with cheerfulness, and thankfulness, and drink

the liquid extraction of the Barley or Grape with Christian mirth, knowing that a grateful cheerful sense of the goodness of God is always acceptable to him, both from Reason and Revelation, Ecc. ix 7. Therefore they rejoice in the Lord alway, they make their moderation known unto all men, they are careful for nothing but in every thing by prayer and supplications with thanksgiving they make their request known unto God, Philip. iv. 4, 5, 6. Being extremely sensible of the omniscience of Almighty God, that there is not a sparrow killed without the cognisance of the divine being, and that the very hairs of their head are all numbered, therefore they fear not because they know they are of infinite more consequence, of much more estimation than any of the brutal part of the creation, Math. x. 29, 30, 31.

They are not anxiously careful relating to any affair of Human Life, they have learned in whatsoever state, situation or circumstances they are in, therewith to be content, whether Poor or Rich, they always sincerely beg of God
food

food convenient for them, that is most beneficial
 for their spiritual advantage, they had much ra-
 ther be poor and suffer afflictions, so that they
 can on rational and solid grounds be thoroughly
 satisfied they are the people of God, than to
 enjoy all the riches of the Indies; and to be
 destitute of such delightful satisfactions, which
 infinitely exceeds the pleasures of sin, that are
 but for a very short season, such happy souls
 are not only humbled by afflictions but are truly
 and really humbled under them, they are not
 angry or impatient at the permissions or allot-
 ments of providence, they are not of a morose
 sower discontented temper and disposition, but
 are Christianlike chearful under all crosses and
 disappointments of life, having always a sensibility
 on their minds, that they brought nothing into
 the World, neither can carry any thing out of
 it, they know every affliction, every cross and
 disappointment of life, even the very lowest de-
 gree of poverty, will be made subservient, so as
 to work together for their good, because they
 are absolutely certain they love God, which is
 demonstrable to them by reason. they find them-

selves possess'd of an universal Love or Charity for all Mankind, willing and ready to do them all possible good both for their souls and bodies as their capacities, situations and circumstances in life will admit of, being fully convinc'd that " Love is of God, and every one that loveth is " born of God, and knoweth God," 1 John iv. 7. They experience the sensible manifestation of Christ, love shed abroad in their heart, by the Holy Ghost; because they are in absolute subjection to all the commandments of God, whereby they are assured that Christ dwelleth in them, " by the spirit which he hath given " them," 1 John iii. 22, 23, 24. Which hath caused them to be reconcil'd and acquies to every afflictive providence, for their whole affiance, their sole trust is in God, they have constant communion with him, they make all their requests known to him, they acknowledge God in all their ways: therefore they experience their paths are directed as promised. prov, iii .6. They commit their works to the Lord, therefore they find their thoughts are established, Prov. xvi. 3. They always make the infallible word of God the rule and conduct of their life both in af-
flic-

fictive and prosperous circumstances, which are
 the only Recipes for Mankind to enjoy life com-
 fortable on earth, and be qualified for and as-
 sured of exquisite happiness to the endless ages
 of eternity, because these are the only rules and
 methods to be filled with the knowledge of
 God's will in all wisdom and spiritual under-
 standing, so as to enable them to walk worthy
 of the Lord unto all well pleasing, and to be
 fruitful in every good work and to increase in
 the knowledge of God, and to be strengthened
 with all might according to his glorious power,
 unto all patience and long suffering with joy-
 fulness, which makes them very thankful to God
 who hath made them meet to be partakers of
 the Inheritance of the Saints in light, where
 there is fulness of joy and pleasures for evermore,
 such as eye hath not seen, nor ear herd, neither
 enter'd into the heart of man to concieve, which
 he hath prepared for all those who love him 1
 Cor ii. 9. so as to do his commandments, that
 have a right to the tree of life, and may enter
 in through the gates into the City, Rev. xxii. 14.
 Of the living God the Heavenly Jerusalem where
 is an innumerable company of Angels, and the
 grand assembly and Church of the first born,
 where

“where are the spirits of just men made perfect,
 and Jesus the mediator of the new Covenant,
 Heb. xii. 22 to 25. where is no need of the Sun,
 neither of the moon to shine in it, for the glory of
 the Lord doth light it, and the lamb is the light
 thereof, there is no night there; for the Lord
 giveth them light and they shall reign for ever
 and ever,” “*I Jesus have sent mine angel to tes-*
 “*tify unto you these things in the churches.*
 “*I am the root and the offspring of David, and*
 “*the bright and morning star. And the Spirit*
 “*and the bride Say, Come. And let him that hear-*
 “*eth say, Come And let him that is a thirst come:*
 “*and whosoever will let him take the water of*
 “*life freely. For I testify unto every man that*
 “*heareth the words of the prophecy of this book, If*
 “*any man shall add unto these things, God shall*
 “*add unto him the plagues that are written in*
 “*this book: And if any man shall take away*
 “*from the words of the book of this prophecy, God*
 “*shall take away his part out of the book of life,*
 “*and out of the holy city, and from the things*
 “*which are written in this book. He which tes-*
 “*tifieth these things saith, Surely, I come quick-*
 “*ly. Amen. Even so, come, Lord Jesus. The*
 “*grace of our Lord Jesus Christ be with you all.*
 Amen. Rev: xxii. 5, and 16 to the End.

8 QC60
 F I N I S.

P S A L M I. New Version.

1. **H**OW blest is he who ne'er consents
by ill Advice to walk,
Nor stands in Sinners ways, Nor sits
Where Men profanely talk!
2. But makes the perfect Law of God
his bus'ness and Delight;
Devoutly reads therein by Day,
and meditates by Night.
3. Like some fair Tree, which, fed by Streams,
with timely Fruit does bend,
He still shall flourish, and Success
all his Designs attend.
4. Ungodly Men, and their Attempts.
no lasting Root shall find;
Untimely blasted. and dispers'd
like Chaff before the Wind.
5. Their Guilt shall strike the Wicked dumb
before their Judge's Face:
No formal Hypocrite shall then
amongst the Saints have place.
6. For God approves the just Man's Ways;
to Happiness they tend:
But Sinners, and the Paths they tread,
shall both in Ruin end.

PSALM XV. New Version.

1. **L**ORD, who's the happy Man that may
to thy blest Courts repair,
Not, Stranger like, to visit them.
but to inhabit there?
2. 'Tis he, whose eve'ry Thought and Deed
by Rules of Virtue moves;
Whose gen'rous Tongue disdains to speak
the thing his Heart disproves.
3. Who never did a Slander forge,
his Neighbour's Fame to wound;
Nor hearken to a false Report
by Malice whisper'd round.
4. Who Vice, in all its Pomp and Pow'r,
can treat with just neglect;
And Piety, tho' cloath'd in Rags,
religiously respect.
Who to his plighted Vows and Trust
has ever firmly stood;
And tho' he promise to his Loss,
he makes his Promise good.
5. Whose Soul in Usury disdains
his Treasure to employ;
Whom no Rewards can ever bribe
the Guiltless to destroy.
The Man, who by this steady Course
has Happiness insur'd
When Earth's Foundation shakes, shall stand
by Providence secur'd.

8 0000



D. r Benjamin Hoadley.

Lord Bishop of Winchester.

*Prelate of the Most Noble
Order of the GARTER,
A. 83. AD. 1759.*



T O

Dr. BENJAMIN HOADLEY,
Bishop of Winchester.

Rev^d. Father in GOD,

IN Humbleness of Mind, with Reverence of Behaviour, in Real Affection, I present my following Treatise to Your Lordship's Friendship, not as a florid *Oration*, to display Eloquence and Conciseness, because such Methods of Speaking and Writing, in my humble Apprehension, are dry, husky, sapless, and lifeless, consequently not good for the Use of Edifying, which *St. Paul*, in an engaging Manner, both by Precept and Example, hath encourag'd all Christians to be very careful to observe in all Things, *Rom.* xiv. 19. xv. 2. *Eph.* iv. 29. 1 *Cor.* xiv. 5. 12. 2 *Cor.* xii. 19. Therefore I present it to Your Lordship,

as ~~an~~ enforcing plain downright conscientious well intended Performance, Entirely grounded and built on God's holy Word, in order to rouse all the careless, and lukewarm Clergy of the Church of *England*, to a Sensibility of their being a Principal Cause of so many Divisions and Sub-divisions in our excellent Establish'd Church, as there is at this Day. May Almighty God grant, They may hereby be spiritually awakened, and so be no longer a Disgrace and Reproach to their holy Profession, and of causing Rents in the Church, but on the contrary to live up to the Sacred Dignity of their venerable Work, their important Employment, and thereby be an Instrument in the Hands of Providence of causing Numbers to be added to our Excellent, Established Church, even such as shall be saved, as there were to the Church in St. *Peter's* Day, *Acts* ii. 47.

Which must be Desirable to all
Christians

Christians, particularly to those who believe the Articles of the Religion of the Church of *England*, are built on the Foundation of the only infallible written Word of Truth, (the Holy Scriptures) and that Her Forms and Ceremonies are aptly adapted for all Upright sincere Persons, “ To
 “ give unto the Lord, the Glory due
 “ unto His Name, and to worship the
 “ Lord in the Beauty of Holiness, ‘ as the Royal Psalmist so piously recommends, *Pf.* xxix. 2. And in Spirit, and in Truth, such as Christ assures Us, God seeketh to worship Him, *John* iv. 23, 24.

As Your Lordship in Your Juvenile Days, wrote a Book Intituled, the Reasonableness of Conformity to the Church of *England*, which discovers Good Sense, and an Excellent Spirit; and as Your Lordship has in an Eminent Manner promoted the Peace of the Church, by exerting Your Lordship’s Ecclesiastical Authority;
 therefore

Therefore these my Endeavours to promote the Unity of the Church, must be agreeable to Your Lordship.—

St. *Paul* hath commanded all Christians to consider each Other, so as to provoke to Love and to Good Works, *Heb. x. 24.* Therefore in the Spirit of Meekness, in all just reverential Regard to Your Lordship's Age and Dignity in the Church, I most humbly, sincerely, and heartily beseech Your Lordship, That You would either Your Self, or cause Your Worthy Son, (The Chancellor of *Winchester*,) or some One or Other Apostolical like Clergyman in Your Lordship's Diocese to write an Essay On the Reasonableness of Each Individual of The Clergy of the Church of *England*, to act as Faithful Stewards, Shepherds and Watchmen, in each of their Respective Parishes, that they might be “an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity, “giveing Attendance to Reading, to Exhortation, as St *Paul* very particularly charg'd His Son *Timothy* to practise, 1 *Tim. iv. 12. 13.* which might be a happy Means of causing the Careless and Lukewarm Clergy to be very assiduous and careful in the Discharge of their holy important Trust, and thereby of healing the unhappy Divisions in our excellent established Church, which must give Your Lordship unspeakable Satisfaction and Pleasure, and cause Your Grey Hairs to go to the Grave, with Peace and Comfort, and Your Pious Memory be revered, even to the latest Posterity.

I am with Profound Reverence,——

Your Lordship's Ready Seivant at Command, to Further and Promote the Sublimity of the Religion of the Blessed Jesus,

8 0060 Edward Goldney, *Senr.*

London, Whit-Tuesday,

June 5th, 1752.



SCRIPTURAL REMEDIES

For healing the unhappy DIVISIONS in the

CHURCH of ENGLAND

Particularly of those PEOPLE called

METHODISTS.



UNITY and concord, cementation and agreement in the Christian Church both in sentiment and practise, worship and discipline is very amiable and desirable by all Christians, that are alike dispos'd as St. Paul was, when he wrote to the Church of Christ at Corinth, earnestly perswading them, “ by the endearing
“ name of our Lord Jesus Christ, that they all
“ speak the same thing that there might be no
“ divisions amongst them, but that they might

B

“ be

“ be perfectly joined together in the same mind,
 “ and in the same judgment, ” 1 Cor. i, 10.

However, as all mankind, even the very best of them, are liable to errors and mistake, an absolutely perfect and intire unanimity both in principle and practise is not reasonably to be expected among them, till they happily arrive to that most glorious celestial state of perfection, where they will no longer know in part, and prophesy in part, neither see through a glass darkly, but face to face, and know even as they are known, 1 Cor. xiii, 12.

St. Paul must be acknowledg'd by all considerate reflecting minds (who in reality beleive the authenticalness and veracity, the divine authority of the New Testament of our Lord and Saviour Jesus Christ) to be the most judicious pious proposer, of healing of Church Breaches, who had the unanimity of the Church of Christ at heart and thoroughly understood both natural and reveal'd religion, equal, if not superior to any mear man that ever existed from the creation of the world to this hour, and
 not-

notwithstanding it is very clear and evident from his own writings, that real vital Christians might differ from each other both in sentiment and practise in the Christian Catholick Church of Christ and yet be equally good and acceptable in the sight of that God who knows the spirits of mankind, and by whom actions only can be weighed in the ballance of infallible truth.

In St. Pauls epistle to the Romans, which contains the sum or substance both of the doctrinal and practical parts of christianity, the very quintessence of Divinity, the key (as it were) of the glorious gospel of Christ, the unadulterated confession of faith of the Christian Church, and which is the most sublime and divine epistle that ever was wrote, by that good and pious, noble Heroick valiant undaunted Soldier of Jesus Christ, positively declares, that one Christian, “ believeth that
 “ he may eat all things, and that another who
 “ is weak eateth herbs. Therefore (says he)
 “ let him that eateth, despise not him that
 “ eateth not, and let not him that eateth not,

" judge him that eateth, for God hath re-
 ceived him, " Rom. xiv, 2, 3. That is, as if
 the Apostle had said in the Christians state of
 imperfection where mankind know but in part
 and see through a glass darkly, the necessary
 consequence will be, that weakness or error,
 more or less, will have possession of the un-
 derstandings and judgements of mankind, which
 will be the cause of various different thoughts
 and sentiments, among Christians, and yet if
 each act agreeable to the honesty, and integrity
 of their minds, in whatever has a tendency to
 promote the end and design of christianity, holiness
 and goodness, in themselves and others, they will
 be equally acceptable to God, as though they
 perfectly agreed both in the faith and practise
 of every minute circumstance relating to the
 worship and discipline of the Christian Re-
 ligion. And therefore not to be disesteem'd,
 or despis'd, much less persecuted by any on
 that account. " Who art thou that judgest
 another mans servant, to his own master, he
 standeth or falleth, yea he shall be holden
 up, for God is able to make him stand, "
 Rom. xiv, 4. Which argument ought to
 quench,

quench, yea quite extinguish all the flames and sparks of censoriousness and uncharitableness and rash judging of each other for differing in sentiment and practise, because all form and ceremonies, things of indifference, or at least of not absolute necessity in the Christian Church, may be complied or not complied with, and yet not prevent Gods accepting them, and rewarding them for their conscientious discharge of their acting, according to their belief, or persuasions, of what was right and just.

“ One man esteemeth one day above another:
 “ another esteemeth every day alike, let every
 “ man be fully perswaded in his own mind,
 “ he that regardeth the day, regardeth it unto
 “ the Lord, and he that regardeth not the day
 “ to the Lord, he doth not regard it, he that
 “ eateth eateth to the Lord, for he giveth God
 “ thanks, and he that eateth not, to the Lord
 “ he eateth not, and giveth God thanks, ”
 Rom. xiv, 5.

These are sufficient reasons and arguments,
 (why) Christians disagreeing with, or differing

from each other both in sentiments and practice in lesser things or things of no moment or intrinsic value, as to themselves from a real principle of conscience, being fully convinced and perswaded that what they actually do or refrain from, is for the honour and glory of God, from a hearty unfeigned sincere love to please him, ought not to be so much as thought ill of, much less, censured and calumniated by any of their fellow creatures, but left to the determination of the righteous judgement of the only heart knowing and heart searching God. “ Who
 “ art thou that judgest another mans servant,
 “ to his own master he standeth or falleth. ”

However it is very clear and evident, from St. Pauls writings, that he heartily wished and desired the unanimity of Christians among themselves, “ that they all speak the same thing, and
 “ there be no divisions, but that they might
 “ be perfectly joined together in the same mind,
 “ and in the same judgement, 1, Cor. 10. And in order thereto he exercised all his reasonable powers and faculty’s, to make mankind sensible that real christianity, vital religion, did not consist
 merely

merely in any modes or forms, either of faith worship. For though he was free from all men, yet we find he made himself, “ servant to all, “ that he might gain the more, unto a Jew, “ he became as a Jew, that he might gain those “ that were under the law, as under the law, “ that he might gain them that are under the “ law, to them that are without law, as without law (being without law to God, but under the law to Christ) that he might gain them “ that are without law: In short he was by infinite wisdom (who only foresees what is the “ fittest and best) made all things to all men that “ he might by all means save some for the gospels sake, ” Cor. 1, ix, 19, to 24. Or in other words for the increasing the numbers of real believers Vital Christians, for furthering and promoting of their true interest, both here and hereafter; this is a most glorious noble example vastly worthy, the imitation of all the Disciples of Christ, who have in reality his sublime religion at heart, particularly those who have solemnly engaged themselves as his more immediate messengers, *viz.* the clergy of the

Church of England, who solemnly declares that they believe in their conscience, they are called to their ministerial office by the Holy Ghost, “ to
 “ turn men from darkness to light, and from the
 “ power of satan to God, to heal all the unhappy
 “ divisions in the Church of Christ, to bring
 “ back the wandring Christian, to resolve the
 “ doubtful, to comfort the feeble minded,
 “ to support the weak, to be patient to all men,
 “ to stablish, strengthen and settle them, and
 “ build them up in their most holy faith, that
 “ they might receive an inheritance among all
 “ them that are sanctified, ” In order to accomplish and bring about these grand beneficial designs of the Christian Religion. The faith, worship, and discipline of the Church of England, is established by wholesome salutary laws, in Great Britain by Royal Ecclesiastical and Parliamentary authority, her decrees being ordained by the brave and worthy reformers of the Christian Church, in King Henry the eighths reign, and have continued ever since, and resembles apostolical institutions the nearest any one established or tolerated religion in the whole world;

world; they being built entirely and solely on Christ and his Apostles, only grounded and rooted in the Holy Scriptures, as most evidently and clearly appears from her sixth article, and her twentieth article. In order to unite all her members in evangelical faith, and undissembled brotherly love and affection; and to unite all their hearts in rational fervent publick devotion (as One) humbly and reverently offering up their united prayers, thanksgivings, and praises to almighty God, in divine spiritual worship, (in spirit and in truth,) " giving unto the Lord the
 " glory due unto his name, worshipping the
 " Lord, in the beauty of holiness as holy David
 " the man after Gods own heart, most rationally
 " and piously recommends, " 1. Chron. xvi. 29. Psalms xxix. 2. and Psalms xcvi. 9. And with that becoming decency and order, as St. Paul commands all church worship and services should be perform'd as recorded, 1. Cor. xiv. 40. Which decency and order is so admirably ordained by the venerable reformers of our English Church, that it has a natural tendency to the general edification of all her
 hearty

hearty sincere real members, by enlightning
 their understandings engaging their hearts and
 affections, in uniform unfeign'd sincere devotion,
 uniting all the powers and faculties of their
 souls in rational, beneficial spiritual worship,
 speaking to almighty God in psalms and spiritual
 songs, making melody in their hearts to him,
 with the voice of joy and praise, with stringed
 instruments and organs, as the divinely inspir'd,
 royal Psalmist so judiciously, religiously, feelingly,
 recommends in his 150th. Psalm, wherein he
 concludes that admirable most useful beneficial
 composition. But alas! alas! how most shame-
 fully and lamentably has the well regulated es-
 tablished Christian Church been most basely and
 scandalously abused, by many of her professing
 ministers and people, disregarding or slighting
 her sound doctrines, or faith: "Sound speech
 " that cannot be condemned," Titus iii.
 1, 2, 8. Neglecting to contend earnestly, for
 the faith which was once delivered unto the
 Saints, Jude iii. Speaking things which do not
 become sound doctrine, fulfilling St. Paul's pro-
 phesy, "Not enduring sound doctrine having
 " itching

“itching ears,” 2 Tim. iv. 3. And despising, or at least superficially regarding her holy ordinances, and disobeying her precepts: “Who are lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof.” 2 Tim. iii. 4, 5. O what a number both of her preachers and hearers, are there who make an outward show and profession of Religion, only having indeed a name to live, but are dead; as the Church in Sardis is by a most awakening alarming precaution described to us to be in: Rev. iii. 1. How lukewarm and lifeless are these professors these nominal Christians in the substantial vital acting principles of Christianity, yet many, too many of these spiritual lifeless professors are so stupidly zealous, as to be contented and rest satisfied in only performing and complying with the outward ceremonies of the church, lip and bodily service only, while they are total strangers to the power of it: their hearts and lives no ways affected or influenced by it, their conversation in the world, being inconsiderate, vain, or profane, as bad, if not worse than those who make no pretence to religion.

Many

Many there are who make merchandise of church livings, church services, and standing by, or for the church (as they vulgarly term it) from the same principle as Demetrius the silver smith and workmen of the like occupation did by the idolatrous heathen goddess Diana of the Ephesians, by which craft they acknowledged they got their wealth.

If all the clergy of our excellent well constituted established church in these realms, in each of their respective parishes, were to live suitably and agreeably to their most solemn beneficial grand office, their venerable work as evangelical Ministers of their Lord and Master Jesus Christ. The people called Methodists, and all denominations of Protestant Dissenters would in a very short space of time become a small body of people (if any) to what they now are, in this loose profane irreligious luke warm age.

Therefore as these are the real sentiments of my very heart and soul, and as I find in me a sincere and earnest desire of being a means or instrument in the hand of divine providence in assisting

sisting to remove the causes and stumbling blocks of these dissensions, in our excellent Church: by humbly proposing some methods or remedies to be made use of, both by her clergy and laity, in order to answer these happy desirable ends, which are deducible from the Sacred Scriptures, wherein real ministers of Christ are represented as stewards, shepherds, watchmen, which from the very nature of their employment bespeaks residence in each of their respective parishes, whom they have solemnly taken the charge of; and have declared they have been moved thereto by the Holy Ghost.

Therefore I would with the greatest humility and reverence esteem and respect most heartily and sincerely recommend to all clergymen of the Church of England to reside the greatest part of the year if not the whole in each of their respective parishes; but if on any peculiar and extraordinary case, as illness or the infirmities of old age, it will not conveniently or usefully permit of it, that they then be extremely careful to make choice of such assistants or curates as are able ministers of the New Testament,

ment, who study to show themselves approved unto God, workmen that need not be ashamed rightly dividing the word of truth, shunning profane and vain babblings, 2 Tim. ii. 15, 16. Every kind of thing in conversation, either in private or more public, which has a tendency to corrupt and defile the mind and heart, to tincture it with light and irreverent thoughts of God and his holy word, to give it a distaste to every thing that is serious or religious, useful and beneficial to promote, and further the divine and spiritual life in their own souls, or the souls of others.

Such vain loose wicked corrupt conversation ought to be avoided and shunned as venomous poison of the worst kind, the most malignant nature. For real Christians know that evil communications corrupt good manners: and that they are not to permit on any consideration whatsoever, any corrupt communication for to proceed out of their mouths, but that which is good to the use of edifying; that it may minister grace unto the hearers, Ephes. iv. 29. that they ever precaution mankind against
vice,

vice, and immorality, and for ever to avoid the least appearance of evil, and to encourage all manner of virtue and piety and real goodness as are useful and beneficial both to the bodies and souls of their fellow creatures. That their speech be always with grace, season'd with salt: Coloss. iv. 6. Real vital Christians, the Disciples indeed of the Blessed Jesus will always earnestly desire and endeavour to have their conversation seasoned with the salt of truth and goodness, love and affection to their fellow mortals; extracted from the pure unadulterated word of God, without the least flattery or dissimulation, not as men pleasers, but as pleasing of God, with the salt of spiritual wisdom, words fitly spoken which are like apples of gold in pictures of silver, Prov. xxv. 11. Prudential words which will teach and instruct mankind the only time when, the method and manner of, and the degree and measure how much to speak, and when to leave off.

If all parochial ministers were thus qualified and thus acted, (which by Gods grace is in their
own

own power, and ought not to accept of the cure of souls without such qualifications.)

Thus vigilant sober and of good behaviour, given to hospitality, not given to wine; no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous: Tim. iii, 2, 3. Ruling well both by precept and example, labouring in the word and doctrine, watching for the souls of their fellow creatures, as those that must give an account that they may do it with joy, and not with grief: they would then take very great delight in studying and preaching, their own sermons, and would be far from thinking it irksome, tiresome, or troublesome, but would then behave as faithful trusty shepherds, duly feeding both Christs Sheep, and Lambs: they would call and visit them, not from motives of any carnal lucrative views, worldly advantages, no no! Then the poor of their parish would have equal visits if not more, than the rich.

The nobility and gentry, with their children, and domestick servants: the tradesmen, farmers, day labourers; each individual soul would be
enrolled

enrolled in their catalogue of choice valuables: they would then personally converse with them, frequent and freely, chearfully and profitably, both warning the unruly, comforting the feeble minded; supporting the weak, patient to all: Thefs. i. v. 14. And if their parish was so very extensive or such a number of inhabitants that resided in it, which would not possibly admit of their ministers personal frequent visits, they would take care to provide able Curates or assistants to supply their places: for such gospel ministers would be quite the opposite of a covetous disposition, they would be of a noble generous benevolent temper and good disposition, always devising liberal things.

Such ministers would receive their tithes, dues, subscriptions, gifts or presents with one hand, and doing all possible good with them by the other hand, in particular to those who are of the household of faith, knowing that a cup of cold water given to any one as being a Disciple of Christ, would not loose its reward Mat. x. 42. Mark ix. 41. Such conscientious, real gospel ministers, such worthy venerable clergy of

the Church of England, in each of their respective parishes, would gain the unfeign'd love and affection of all their parishoners, yea of all people; (except the desperate resolutely vicious reprobates, hardned wretches that bid defiance to the magistracy, both of Heaven and Earth, that practically disbelieves either in a God, or a Devil, in Heaven or Hell) so that instead of having their worldly dues kept back from them, they would be superadded to them

“ For by liberal things, he that deviseth liberal things shall stand: Isa. xxxii. 8.
 “ there is that scattereth, and yet increaseth,
 “ and there is that withholdeth more than is
 “ meet, but it tendeth to poverty. The liberal
 “ soul shall be made fatt: and he that watereth
 “ shall be watered also himself: Prov. xi. 24,
 “ 25. Cast thy bread upon the waters: for thou
 “ shalt find it after many days. Give a portion
 “ to seven, and also to eight: Ecc. xi. 1, 2.
 “ Take heed, and beware of covetousness:
 “ said our blessed Lord, to him that desired him
 “ to divide the inheritance:” Luke xii. 13, 15.
 Which caution and charge is applicable to all
 Christians

Christians, more especially to the immediate messengers of the blessed Jesus; their work being of very great importance, of great consequence: not a bare name, title and dignity, a place of worldly honour and command, not desiring filthy lucre, nor through covetousness, shall with feign'd words making merchandise, giving no offence in any thing that the ministry be not blamed, but in all things approving themselves as the Ministers of God, having renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth, commending themselves to every man's conscience in the sight of God: 2 Cor. iv. 2. Not as being lords over God's heritage, but being ensamples to the flock: 1 Peter v. 3. "In word, in conversation, in charity, in faith, in purity, giving attendance, to reading to exhortation to doctrine:" 1 Tim. iv. 12.

. If all the clergy of the Church of England, (would by the grace of God) thus become qualified, thus minded, did thus conscientiously discharge these necessary ministerial christian dutys

in good earnest, from a principal of rendering themselves acceptable to God, and useful and beneficial both to the bodies and souls of their fellow creatures. (Their parishoners in particular,) they would procure to themselves their love and esteem, and extraordinary affection, which would cause them almost irresistably to attend them in their publick ministrations and instructions, uniting with them as it were with one heart, one voice in publick prayers, and thanksgivings, and praises to almighty God, not only on that holy and sacred day (the christian sabbath) set apart for these solemn necessary beneficial dutys, but on any other day or hour, that such soul caring clergy should judge convenient useful and beneficial for their parishoners in general: They would then all high and low rich and poor, soon be cured of itching ears, after sounds of doctrine. Then Coblers and Shoe-makers, Tinkers and Brazeirs, Blacksmiths and Farriers, Taylors and Stay-makers, Barbers and Perriwig-makers, Carpenters and Joiners, Masons and Bricklayers, Bakers and Butchers, Farmers and Cow-keepers, Malsters and Brewers, Coombers and Weavers, Plumbers

Plumbers and Glaziers, Turners and Cabinet-makers, Hedgers and Ditchers, Threshers and Thatchers, Colliers and Carriers, Carmen and Scavengers, Coopers and Basket-makers, would have no hearers: (as preachers) yea even these Lay Teachers would then (if they were real christians) obey them who had thus gave such a full proof such undeniable evidence of their ministry, by doing the work of Evangelists, as they that must give an account; who thus watch for the souls of their parishoners: to such apostolical like rulers, they would be in subjection as St. Paul, hath peremptorily commanded: Heb. xiii. 17. They would also then obey his judicious precaution, to mark them which caused divisions and offences, contrary to apostolical doctrine, which they had well learned, and shun and avoid all such, because they would be of no real service to Christ, and his pure and peace-making Gospel: Rom. xvi. 17, 18.

The clergy in each of their Parish Churches, who are qualified for their important work as before described, would then by happy ex-

perience find that to preach the gospel, was not to do it with wisdom of words, least the Cross of Christ should be made of none effect: 1 Cor. i. 17. That is, to inveigle, allure, attract, mankind in their preaching by the authority of human eloquence, is not preaching of Christ. Therefore they would desist from it least the pure simple plain doctrines of the blessed Jesus, would be thereby render'd contemptible by such an affected showy pompous way and manner of preaching.

Because for this very substantial reason; that plain truths, positive precepts, self evident dutys; can without the least human art and varnish whatever, be conveyed with greater energy, warmth, and vigour: be enforc'd from the sole authority of the pure unadulterated word of God, to the hearts and consciences of mankind; and so make deep lasting impressions on them: then all the charms of human eloquence, for florid orations, affected cadences, and high strained concise words, has only a tendency to tickle the ear, to please the imagination; but not to mend the heart. The way and manner
of

of that excellent Divine Orator St. Pauls instructions was, with the greatest meekness and reverence, with gravity and seriousness, with pious zeal, cogent and perswasive, plain and profitable; every truth and duty necessary to be beleived and practised, he deliver'd with brevity without obscurity, with gravity without affectation, with eloquence without ostentation, or vain glory; to be thought well of by men, substantially and solidly instructing mankind in the grand sublime necessary duty's of the meridian glorious Sun-shine of the Gospel of his Lord and Master Jesus Christ: enforcing such cogent arguments and motives to a holy good life, in such an inviting familiar plain easy engaging way and manner, that the real success and prevalency of his preachings and instructions, very clearly and manifestly appeared to be of God, and not from the wisdom of man.

For he himself most solemnly declared, that when he came to the Church at Corinth: he
 “ came not with excellency of speech, or of
 “ wisdom, declaring unto them the testimony
 “ of God, for that he was determined not to

“ know any thing among them, save Jesus
 “ Christ; and him crucified: 1 Cor. ii. 1, 2
 “ And that his speech and his preaching was
 “ not with enticing words of man’s wisdom,
 “ but in demonstration of the spirit, and of
 “ power: that their faith should not stand in
 “ the wisdom of men, but in the power of
 “ God,” ver. 4, 5. Now the power of God,
 or the powerful influences of the holy spirit in
 the preaching of the word of God, cannot be
 either experienced or demonstrated in a rational,
 true and just way and manner, either by mi-
 nisters or people; unless it actually produces in
 them, kind and benevolent dispositions; real vi-
 tal active christianity, to do all the good offices
 for the souls and body’s of each other, all the
 unhappiness in the world, both in Church and
 state, is principally and chiefly occasioned by
 mankind, not being possessed of these Chris-
 tian graces, these divine virtues.

The Blessed Jesus’s Grand Embassy in this our
 wicked world, was to destroy the works of the
 Devil, who always was, and ever will be the
 implacable enemy of mankind, “ going about
 “ like

“ like a roaring lion, seeking whom he may
 “ devour,” 1 Peter v. 8. To set them at va-
 riance with God and each other. Therefore
 Christ, in order to beget in mankind a filial re-
 verential fear, and love to their maker, and
 kind beneficent tender inclinations and af-
 fections to each other; Hath commanded us
 to love the Lord our God with all our heart,
 with all our soul, and with all our mind; and
 our neighbour as ourselves, Matt. xxii. 37, 39.
 Therefore he left his dying legacy as a charter,
 whereby mankind should on condition be en-
 rolled and priviledg’d as his real disciples; which
 condition was, to love one another, “ a new
 “ commandment I give unto you, that ye love
 “ one another as I have loved you, that ye also
 “ love one another; by this shall all men know
 “ that ye are my disciples, if ye have love one
 “ to another:” John xiii. 34, 35.

In the first ages of christianity a very peculiar
 regard, a singular respect was paid to this most
 amiable express command of their Lord, and
 though there were as great variety of tempers
 and

and dispositions among Christians as others; and very considerable differences of opinions, relating to religions, both among the Jewith and Gentile converts, yet they maintain'd an hearty sincere fervent love and charity for each other, so as it became very remarkable: that the Heathens wonder'd at the love harmony and friendship there were among the Christians. But alas! to our shame be it spoken, how little, (very little) of this excellent spirit; this truly Catholick temper and disposition, is there to be found among the generality of mankind, who are denominated Christians,

Is not great part of the visible Church rent to pieces, through a spirit of discord and uncharitableness; do we not see, whole societies at a distance and abstaining from social and friendly Offices, only because they happen to differ about matters of mere sentiment and opinions, things of indifference: nay, do not members of the same societies who have nothing of sentiment to quarrel about: yet so far indulge their particular humours and interests, as to harbour ill natur'd thoughts and dispositions towards

towards each other, as variance, emulation, wrath, strife, hereses: such persons whatever pretences they make to religion, are by the infallible word of God excluded the Kingdom of Heaven, Gal. v. 20, 21, St. Paul in his Epistle to the Colossians inculcates the practise of Christian virtues, as the only safe and sure evidence of their being vital or real beleivers in Christ.

The very first of them is spiritual, mindedness expressed by, " seeking and setting their affections on things above: Coloss. iii. 1. Intimating thereby they should have a very peculiar regard to heavenly things, and frequently entertain them in their minds, as the most powerful prevailing motives to avoid every kind of thing that had the least tendency to evil, and pursue every thing that was really good and praise worthy. " The evil he cautioned them to avoid, was those personal vices, they were " addicted to while Heathens," ver. 5. The last vice he precautions them against was covetousness; which he justly terms idolatry.

This

This fashionable vice, this prevailing sin should be very carefully guarded against by all Christians, particularly the clergy of our excellent Church; who professes themselves to be the Ambassadors of Christ, who are by St. Paul term'd unqualified if they are tinctur'd with that vice, 1 Tim. iii. 3. And I am thoroughly perswaded, extremely sensible, that this sin of Covetousness among the clergy of the Church of England; has and is the cause of more dissensions from the Church of England, than her modes of faith and worship. For if they preach to their parishoners the duty of real love and affection, to do all the kind offices for each other possible: "that they
 "do good, that they be rich in good works,
 "ready to distribute, willing to communicate," 1 Tim. vi. 17, 18. Which is their duty to preach and instruct their parishoners in, if St. Paul's authority in Church duty's be valid, or of any consequence. And if at the same time the preachers themselves of these excellent doctrines, these absolutely necessary Christian dutys, are of a mean selfish spirit, will only, or principally visit their parishoners, those of them who makes
 en-

entertainments, or gives them a Jugg of good smooth Ale, or a Mugg of strong bright October, a Bowl of Punch, or a Bottle of Wine; and are of a covetousness disposition, in so much that when they know many of their poor parishoners doesnot make a meal on meat (hardly) one day in the week, or drink a sup of good Ale; and they themselves fare sumptuously every day, and not have the christianity or real goodness as much as to let their poor parishoners partake of the crumbs of Bread or offal Meat, neither supply them with Money to purchase the common necessaries of life. Though they themselves may have personal Estates, and a plentiful Church living; or livings (extra) are causes sufficient to make the whole parish dissent from their preachments, because they must be sensible they are insincere, (Hypocrites,) by not beleiving themselves, that to be their duty which they preach to others, otherwise they would certainly practise what they preach'd, " Beware (says our Lord) of false " Prophets, which comes to you in sheeps " cloathing, but inwardly they are ravening " wolves,

“wolves, ye shall know them by their fruits:”
 Matt. vii. 15, 16.

The grand and best Scriptural Remedy, in order to cure the unhappy Divisions in the Church of England, in particular those term'd Methodists, is for the clergy, (her ministers) to despise the vanity and pride of worldly riches and honours, in imitation of their Lord and Master Jesus Christ, to be of a meek humble patient contented and benevolent disposition, always seeking the good and happiness of mankind, particularly those who are more immediate under their inspection and care, in each of their respective parishes, both for their souls and bodys; and take great care that whatever act of kindness and goodness they do to them, that it proceeds from principles of real love and affection to them, for if it does not issue from this Christian spring, there is no intrinsic virtue in it: for if acts of kindness springs forth from the mean principle of self love, worldly interest and advantage, if we do it only to promote our own reputation, or further some sinister ends,

selfish

selfish designs, it is only human policy, not christian virtue, it is only counterfitting goodness, for nothing can make it real goodness, substantial and in reality so, but an unfeign'd disinterested love and affection, to those whom they perform any acts of kindness and benevolence, from a hearty sincere desire, and endeavour to please their God by resembling him in all his moral perfections; to imitate Christ who went about doing good.

In the Christian Church, the most obvious spiritual relationship, is between Ministers and their parishoners; those whose souls in so peculiar a manner they have taken such solemn care and charge of, especially that they take great care of their precious immortal part, that it may be in good health, and prosper, as they have faithfully promis'd to endeavour in a particular manner might be. Therefore if the clergy in general would make conscious to discharge this their duty, which they have so solemnly and religiously undertaken: it would be a happy means of healing Church Divisions,

they

they would be then very diligent and careful to feed their parishoners, each respectively with the sincere milk of the word of God, that they might grow thereby, they would then represent and set forth gospel truths, in the easiest and most natural light they were capable of, being design'd for their spiritual interest and advantage, that have the greatest tendency to promote vital christianity, precautioning of them against relying for salvation on a speculative, meer notional faith, frequently ringing in their ears; that without Holiness no one shall see the Lord. In the spirit of meekness declaring the whole will of their Lord, not as men pleasers, but teaching the way of God in truth, commending themselves to every man's conscience, as in the sight of God; not preaching themselves, but Christ Jesus the Lord, and themselves their servants for Jesus's sake, 2 Cor. iv, 5. Then they would
 " preach the word, be instant in season, out of
 " season: reprove, rebuke, exhort with all long
 " suffering and doctrine; as St. Paul so so-
 " lemnly charged his son Timothy before God
 " and the Lord Jesus Christ, who shall judge
 the

* the quick and the dead, at the appearing in
 “ his kingdom:” 2 Tim. iv. 1, 2. Real Gospel
 ministers will thus conscientiously instruct their
 parishoners in all christian dutys, with an equal
 regard for all they are related to, as being their
 Pastors or Teachers, because the souls of all they
 have taken charge of, Rich and Poor, are of equal
 value, of infinite consequence they will instruct
 their whole flock, in season and out of
 season, as becomes the Gospel of Christ; they
 will become all things unto all men, as
 far as innocence and christian prudence will
 permit, they will be easy of access, of a free
 courteous behaviour, a conversable and benevolent
 disposition: they will act all the friendly
 kind offices of social life, thereby giving
 as it were a specimen of the influence that
 christianity have on themselves, and which ought
 to have on all who profess to be christians; in
 order to answer the most desirable end of promoting
 Harmony upon Earth, Good will to
 mankind, which was declared by the Angelick
 Host to be the glorious Embassay of the Blessed
 Jesus: Luke ii. 10 to 15. Consequently the

very institution and principle end of the work of the ministry was to promote these beneficial purposes of their Blessed Lord. Therefore all the clergy who have the cause of Christ at heart, (the Unanimity of the Church) will be exceeding careful and assiduous, to demonstrate their zeal, their love, and affection, to their Lord and Master, and all mankind: and in a very peculiar manner, to all those souls they have solemnly undertaken the care of, to make them sensible, not only by the word of God, but by their own lives and conversations, their Example; that Real Christianity, Vital Religion, is a most glorious amiable scheme, calculated for the good order, harmony, peace, comfort, and happiness of mankind, (both personal and social) on Earth, and also in Heaven, to the endless ages of Eternity, which examples and instructions of the Clergy, will be a happy means of healing all our unhappy Divisions in the Church of England; to unite Christians, to worship, almighty God, as it were with one heart, one voice, in one tune; and be also a means by the blessing of God, of wearing out those de-

deform'd ill natur'd sower apprehensions, that atheistical, deistical, or irreligious formal professors have, or may have, of the religion of the blessed Jesus; and by degrees (in time) to reconcile them with, and engage them in the hearty sincere unfeign'd love and practise of it, thoroughly convinceing them that the real Christian Motto is? *Non magna loquimur sed vivimus.* It not only speaks good things but lives them.

Scriptural Remedies also for healing the unhappy Divisions in our excellent Church as by law established in Great-Britain: is for all her Lay Members, as well as Ecclesiastical would be to, live agreeable to, as well as complying outwardly with her decrees, and institutions, otherwise they will be only rotten limbs, lifeless branches, insignificant, yea hurtfull Members of the Church of England: O what a number of persons among mankind of both sexes have I heard express themselves with a stupid zeal and warmth for the Church of England, some of whom who liv'd in the universal practise of that most notorious sin of

takeing God's Holy Name in vain, and in cursing and swearing, others in lying and cheating, out-witting of people, as they rediculously term it. Some living in the manifest audacious breech of the Sabbath, makeing trifling excuses for it such that school boys would be severely corrected for, in disobeying their masters command, not attending the prayers of the school, or the publick worship of the Church, others trifling away their precious Sabbath time, in idle impertinent visits, or being visited, conversing principaly, if not wholly of the common chit chat affairs of this life, that has not the least tendency to promote the honour and glory of God, or the spiritual good of each other, not having a taste or relish for religious conversation, but on the contrary doing their own carnal pleasures on that holy day: not calling the Sabbath a delight, honourable and honour him, but doing their own ways, finding their own pleasures, speaking their own words, not delighting themselves in the Lord. Which duty of delighting in the Lord, is very particularly recommended with
most

most excellent blessings annexed to the performance of it, as recorded in Isa. lviii. 14.

How many professors are there that will constantly attend the service of the Church, (Especially on the Sabbath,) who behave so irreverently when they are there, as evidently discovers they have not the form of religion, much less possessed of the power of it; Women peeping between the sticks of their fans, some looking over them, some of them haveing the indecency of chatting with each other, while the sacred Epistles and Gospels are read, others with their eyes roving round the Church, while they pretend to be at prayer, drawing to God with lip service only, having their hearts far from God, being strangers to the acceptable worship which God requires, which is to worship him in spirit and in truth, John iv. 24. Therefore nothing short of this will avail any thing, Saying Lord have mercy on us, Christ have mercy on us, not being sufficient.

The luke-warmness, carelessness, and irreverence of the Church professors, makes many

persons who are Dissenters, think very indifferent if not despise their manner of worship, and indeed if all the Laity of the Church of England was to attend her publick service with that shocking indecency as some does, her services would be very despicable, and not fit or proper to be join'd with by a pious conscientious real Christian, but blessed be God there are many of her worshipers who behave with that decency and reverence as her solemn institutions and injunctions require, worshiping of God in the beauty of holiness.

I would humbly and earnestly recommend to all the Clergy, to be zealously affected, in this important affair, with courage to rebuke, both in publick and private all such shameful bodily worshipers, as before described; whether high or low rich or poor; absolutely declaring to them that it would be much more becoming to stay away from attending at Church, than to chatter their prayers over like Jackdaws or Magpies, who repeats what they hear, as they only do others gapeing and stareing about as if they were at a Poppetshow or a Playhouse, for I have frequently

quently heard. Dissenters reflect on the Church services on these accounts, but as the Church services, (If reverently and decently perform'd) has not this tendency, it is no reason her services should be despised and neglected by Dissenters on that account; for I have seen as irreverent and indecent behaviour at Meeting-Houses, among many persons who constantly attend that way and manner of worship, as I have at the Church of England. And I think that a forty minute or an hour extempore prayer (as they term it) perform'd by their minister, in their behalf, has a much greater tendency to cause a relaxation of the mind, or tierfomness of the spirit, a wandring thought, and careless behaviour at prayer, then a Publick Form has, especially at the odd behaviour and gestures of some of their Ministers, when praying their long, look like Pharissaical Prayers as if they should be heard for their much speaking; therefore such Ministers would do well thoroughly to consider and reflect whether such long publick extempore prayers did not favour of a vain glorious ostentation, a vain glorious multiplication of words,

unnecessary tautologies, useless impertinent repetitions, which they would be ashamed to address an earthly Prince with, all vain glorious ostentation, and a multiplicity of words, by tautologies, impertinent repetitions, is very much disapproved of by God, and condemned by Christ, when he was preaching, his most excellent sermon on the mount, Matt. vi. 5, 6, 7. to a large audience.

Another scriptural Remedy for healing and preventing Church Divisions, is that all her Lay Members, would esteem the clergy in each of their respective parishes; "who labour in the word and doctrine as worthy of double honour, which St. Paul commands," 1 Tim. v. 17. Such worthy Clergymans relationship demands a more distinguishing affection, than what is due to their Lay Fellow Christians, because their welfare, their valuable lives, are of importance in their respective Churches and parishes, than those of any private Christian, consequently the Laity should make conscience of giving them all suitable encouragements, by
treating

treating them, with great Honour and Respect, and not with luke warmness, and indifference, as too many of the Laity do; who make great pretensions and professions of religion. Every Lay Member ought to have as great concern for their Ministers reputation, (more particularly those who discharge their duty faithfully) as their own, therefore they should have an utter aversion and abhorrence of all such base vile practises, as has a tendency to wound their characters, and render them contemptible; and so to cause their usefulness of none effect, and bring a reproach on their venerable office, and disturb the peace and harmony of the Church, which is many times the unhappy causes of divisions in the Church.

No man is perfect on Earth, "for if any say
 "that they have no sin, they deceive them-
 "selves, and the truth is not in them," 1 John
 i. 8. "There not being a just man upon Earth,
 "that doeth good, and sinneth not," Ecc. viii.
 20. Therefore a real Christian will make some
 allowances for the defects, blemishes and mis-
 carriages,

earriages, of their Ministers, if they are not notorious, and habitual: but only the effects of inconsideration, and the almost unavoidable infirmities of human nature.

They will not be severe in censuring real faults, or be hasty in lessening their affections to them, on account of their miscarriages, all of us being fallible creatures, yea all sinners; as the before recited texts assures us, with many others. Therefore Knowing ourselves liable to the same, or perhaps greater faults, and knowing also if we were to be so weak to fall into such follies or sins, we should earnestly desire, and be very glad, mankind would judge favourably by us, and not immediately show an aversion on the account of them, which would be exactly agreeable to, and conformable with St. Pauls instructions, in this unhappy affair, who says,
 “ Brethren, if a man be overtaken in a fault,
 “ ye which are spiritual restore such an one in
 “ the spirit of meekness; considering thyself,
 “ lest thou also be tempted: bare ye one
 “ another’s burdens, and so fulfill the law of
 “ Christ.”

"Christ," Gal. vi. 1, 2. Which is the law of love, it is extremely evident from these passages of Scripture, that the wisest, holiest, the best of mankind, may be overtaken in a fault, and surpris'd by a sudden temptation; for all mankind are partakers of the same fraile corrupted nature, and so liable to temptation, and danger of falling: therefore when any of their fellow Christians, more especially their Ministers, sho'd make a trip through inadvertency or surprise; all judicious real Christians will tenderly pity and compassionate them, and to endeavour in the spirit of meekness to restore them by affectionate mild arguments, for their real good.

A disciple indeed of the blessed Jesus is meek and humble, mild and gentle, patient and forbearing; and always have an inclination to clemency and forgiveness, which renders them lovely and amiable in some kind or degree, or other, to all mankind, and in a still higher and more exalted degree, unto such as partake with them in the same Christian disposition and temper of mind.

This

There is something so lovely, so charming in kind and beneficent actions, that all persons (except those of a brutal savage nature, of a barbarian extraction, or (hellish missionaries,) sorry base minded people) are exceedingly well pleased with them, though they have no immediate share in the beneficence, but then it is to be supposed that such actions proceed from a real love to mankind, and an inclination and desire to do good, for if acts of kindness are perform'd from a meer selfish motive, selfish views and designs only, all the beauty and excellency of them is lost, no one will count them laudable, praise worthy, and so not to be imitated,

Mutual good offices recipiocral kindness flowing from real Christian principles, Christian tempers and dispositions, will irresistably make such worthy souls very highly amiable, and so consequently cause them to take the greatest complacency in such, these divine graces contains and includes a settled inclination to quietness, and peace and all good af-

affections; gentleness, tenderness and brotherly love, and endeavours after it.

All real Christians can bear insults and injuries, without any very great resentment; yea intirely and wholly without revenge: they are always inclin'd to put the very best constructions upon every action of their fellow fallibles and to make allowance for their capacities, their education, or their want of education, their tempers and dispositions; their prediduces and infirmities. They can impute a hard severe speech or saying, to inadvertency or indiscretion, and a bad action, to passion or mistake, rather than to envy and malice: thus are real Christians clothed with love or charity, being Disposed to hide a multitude of faults. They are by no means of a narrow contracted selfish spirit, that inclines them to take care of themselves, and their own interest only, but on the contrary, their Christian principles inclines them to be really servisable as possible to all their fellow creatures, as their situation and circumstances in life will admit of; they seek other's weakh
besides

besides their own, agreeable to St. Pauls command, 1 Cor. x. 24.

That is they are not to regard their own profit and pleasure, but at the benefit and advantage of others, as that which edifies, or tends to promote holiness in others, thus they look on the things of others as their religion instruct them, Philip. xi. 4. They must be just and true to others reputation, as their own, and to regard their honour and profit as well as their own, this truly Catholick Christian spirit and temper, has a very great tendency to promote universal happiness among all mankind; and contribute much, yea very much to the healing of our unhappy Church Divisions, to preserve and promote Unity, Peace, and Concord; which the publick prayers of our Church so excellently sets forth as the earnest request, the sincere desire of all Her Members: a disinterested real affection and love qualifies mankind to be beneficial, useful in society, and engages them to perform all acts of social virtues; which causes those moral pleasures resulting from all good actions,

actions which infinitely exceeds all selfish gratifications, which none knows but those that experience them.

In civil societies, though there may be a great many excellent laws calculated for the publick security; yet if narrow selfish tempers and dispositions prevaile, it will lead them to a great many acts of injustice, or at least inhumanity; and if there be any strong selfish combination, so as to divide a community into different parties, it is easy to apprehend, how a society may thereby be endangered: For it is both a natural and reveal'd maxim, that a Kingdom divided against itself, cannot stand: but where a truly Catholick spirit prevails it has such a regard to the good of the whole community, that publick benevolence takes place of selfish views.

As to religious societies it is similar, yea exactly the very same; all particular Churches that are Christian, are so many branches of Christ's universal Church related to one another by their common Christianity, just as particular societies are only different branches of the general
society

society of mankind, wherein they are related to one another by common humanity, and in like manner as civil societies, whatever their different forms may be, cannot be so perfect or so well united as they should be without those human dispositions of life and kindness, which mankind owe one to another as fellow creatures of the same nature. So Christian Churches however distinguished from each other by different rules of government, different modes of worship, cannot any of them possible maintain a thorough peace and union among themselves without that love and affection, that amiable universal duty of charity be exercised; which is due unto all who partake with them, in what is properly and truly common christianity, charity or in other words real love and affection, Christian friendship, which is the only cementation, the true band that unite all the Disciples indeed, of the blessed Jesus; and renders them a compleat perfect body: for this grand salutary end Christ came into our World, who loved the Church, with such an exalted love, as even astonish'd all the Angelick Host; who though
 very

very desirous to pry into it, was utterly unable. He having given himself for it, "That
 " he might sanctify and cleanse it with the
 " washing of water by the word, that he might
 " present it to himself a glorious Church, not
 " having spot or wrinkle, or any such thing,
 " but that it should be holy, and without
 " blemish," Eph. v. 25, 26, 27. And as
 a means hereunto he gave some Apostles;
 and some Prophets, and some Evangelists, and
 some Pastors and Teachers, for the perfecting
 of the Saints, for the work of the ministry, for
 the edifying of the body of Christ: till we all
 come in the unity of the faith, and of the
 knowledge of the Son of God, unto a perfect
 man, unto the measure of the stature of the
 fulness of Christ, Ephesians iv. 11, 12, 13. And
 how and in what manner Christians may arrive
 at this most desirable perfection, St. Paul adds
 in verses 15 and 16. " But speaking the truth
 " in love (or rather as it ought to be translat-
 " ed in our English Tongue, Being real or
 " true in love) may grow up into him in all
 " things, which is the head, even Christ: from

E

" whom

“ whom this whole body fitly joined together,
 “ and compacted by that which every joint sup-
 “ plieth, according to the effectual working in
 “ the measure of every part, maketh increase
 “ of the body, unto the edifying of itself in
 “ love.” And in the 3d. verse of this chapter
 St. Paul stiles, love the bond of peace, which
 very clearly intimates what idea he intended to
 convey to the Colossians, when he recom-
 mended it to them above all other graces; to
 put on charity the bond of perfectness Coloss.
 iii. 14. Therefore it is exceeding evident that
 from this Phrase and such like passages of holy
 writ, justly and properly explained by com-
 paring them with one another. That chari-
 ty, or love and affection, is the great center
 of unity, for all Christian Churches. Which
 is contrary to the Tenets of the Church of
 Rome, who is so unchristianly wicked, so auda-
 ciously impudent, as to anathematize all Chri-
 stian Churches, who do not believe in Her stupid
 Infallibility, in Her senseless (self evident) redi-
 culous Doctrine of Transubstantiation.

“ All Christian Churches that Agree and Unite together in real Love and Charity are truly Catholick (making allowance for the prediduces of education custom &c. whatever else they differ in) they much more discover the unity of the body, then if there were the greatest Unity of opinion, with a difference, in love and affection.

The greatest blessing Christ wishes his followers in this world, is a strict union among themselves, and this as their highest perfection at present, for thus he earnestly prayed for them “ Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we are, John xvii. ii. and at the 20, 21, and 22 verses, declares he does not pray for them alone, but for them also that believe in him through their word; that they may be all one: as God and him was one, that the World may believe that God had sent him.”

Mankind united together by hearty sincere love and affection, mutually improving every opportunity of doing each other acts of beneficence,

real kindness, all friendly offices, there the most earthly perfect happiness is to be found, for the greatest pleasure as well as the highest virtues of this present fluctuating state, consists in the kind, benevolent, charitable, Christian, offices of social life, real goodness to each other.

Therefore it is for the encouraging and promoting a temper of love that all spiritual means and motives are design'd and set forth by the word of God, as necessary thereunto.

The exquisite unspeakable glorious happiness in Heaven, throughout the sacred volume is represented and described as a social one: the inhabitants of that celestial City, are one Grand Magnificent Society, Incorporated under the Lord Jesus Christ, their head, and as a community of happiness which is rendered compleat by the happy spirits, mutually rejoicing in each others felicity, perpetually conversing together in fellowships of Joy unutterable.

They are all united in their aims and views, they have no manner of separate interest to pursue but
all

all combine in the same grateful work of searching out and contemplating, admiring, adoring the discoverable Beauties, Excellencys, and Glories of the Deity, and in rendering all Glory, Honour, and Praise, unto him that sits upon the Throne, and unto the Lamb for ever and ever.

If we have therefore any just regard for our welfare we ought gratefully to acknowledge the goodness and kindness of God to us, in his enjoining us that to be our duty, which has the greatest tendency to our happiness, consequently it is the indisputable interest, both of Ministers and People, very carefully to attend to, and cultivate this Glorious Duty of unfeign'd love and affection to each other, every individual soul in their respective parishes, in particular, and to all mankind in general, always promoting this glorious Christian duty of charity, or love, which never faileth: 1 Cor: xiii. 8. It being an everlasting quality and imployment; even to the endless ages of eternity.

God's design in all discoveries he have made of himself, is, that his reasonable creatures

should become as like him as possible: of all the characters of the Deity, there is none more visible, either in the Book of Universal Nature, and Revelation, or Declaration; than His Rich Grace, His universal benevolence to all mankind, and his particular complacency in those which are good.

God is love, an inconceivable fountain of never failing goodness, and all his dispensations towards mankind, do evidently, yea demonstratively declare him to be such.

Thus he first created all things from no other motive than his own inclination to communicate of his goodness unto others; and he still preserves his creatures in being, furnishing out all their accommodations which be suitable to their state and rank, that he may fully answer his own benevolent inclination, who intimates unto us, his Reasonable creatures how he continually delights in doing good, and how much it is his will that they should imitate him, and by mutual love and charity to promote each others individual happiness. By thus acting
mankind

mankind resembles their Heavenly Father in all his moral perfections, as the Blessed Jesus justly argu'd in his most excellent Sermon on the Mount, Matt. v. 44. to the end. And if the bounties of God's providence discover unto mankind so much goodness for their imitation, how much stronger is the example of His generous disinterested love which he has so plentifully poured down upon them, as that of his unspeakable Rich Grace which came by Jesus Christ. The whole procedure of which, was an undoubted evidence of the strongest love. Even a love to Enemies, and so exceeding beneficial to them, as to lay a solid foundation, not only for their escaping eternal misery, but for their obtaining a Blessed most Glorious immortality everlasting happiness, joys unutterable.

It was the ridiculous ambition of our first Progenitors to covet a likeness to their Creator in His natural perfections but were it possible to be attained by us, in the degree they desir'd it, yet it would not be any such glory or benefit to us, in comparison with what is a resemblance to him, in his moral perfections, for the

highest natural excellency would be of no value, while there were no moral perfections to direct how they should be employ'd: And infinite knowledge and power, without justice and goodness, would be only a capacity of doing infinite mischief.

An imitation therefore of Gods moral Excellencies is the only thing that can make our natural powers of any real use or value. The only thing that can raise our nature to that degree of perfection or happiness they are capable of. Since then the goodness and love of God shines more brilliant than all the other of his moral characters, and render all his excellencies more amiable to his creatures, our imitating him in what is his greatest Glory, must be our greatest privilege, and our highest honour.

All mankind that is in reality possess'd of Gods moral perfections, cannot be miserable, therefore whoever bears the greatest resemblance to him, must next to him, be of all other Beings the most happy. An unfeign'd love, fervent charity to all our fellow creatures,
espe-

especially to those of the household of Faith,
 (vital christians) will raise mankind to the nearest
 resemblance of God who is love. Thus the
 beloved Disciple of Christ positively assures us,
 that although no man hath seen God at any
 time, yet if we love one another, God dwelleth
 in us, and his love is perfected in us, 1 John iv.
 12. God the son the incarnate Deity, the bright-
 ness of his Fathers Glory and the express image
 of his person, who thought it no robbery to be
 equal with God, gave to mankind a very emi-
 nent pattern and example of love and charity,
 while he dwelt in His Tabernacle of Flesh,
 for he continually went about doing good, both to
 the Souls and Bodys of his Reasonable Creatures,
 and after a tedious painful course of suffering,
 he gave his life a ransom for many, Matt. xx.
 28. Yea for all Believers that they might not
 perish but have everlasting life, John iii. 15. 6.
 This rich unfathomable degree of love, mankind
 cannot come up to, but according to the mea-
 sures of their ability they ought to be followers
 of Christ in doing all the good to their fellow
 creatures, that their capacity, situation and cir-
 cum-

cumstances in life will admit of. The want of this Divine Grace among the members of religious societies, intercepts that union among them which is necessary, and so is the principal means or cause of divisions and discord, lukewarmness, and indifference to each other and frequently of hatred and malice, making them the children of the devil. Therefore the only genuine remedy for healing of the unhappy divisions in the Church of England, particular of the people called Methodists; is that all the Clergy of the Church of England would each Reside in their respective Parishes and do all the good both to the souls and bodys of all their parishoners possible, “ To be sure and
 “ beware of coveteousnes, to be blameless as
 “ the stewards of God, not self willed, not soon
 “ angry, not given to wine, no striker, not
 “ given to filthy lucre: but a lover of good
 “ men, sober, just, holy, temperate,” holding fast the faithful word as the Holy Scriptures teaches that they may be able by sound Doctrine both to exhort and convince gain-fayers,

Titus

Titus i. 8. 9. " Warning the unruly, comforting the feeble minded Christian; supporting the weak, patient to all men." Not shunning to declare unto them all the counsel of God, taking heed unto themselves, and to all the flock (over which all the clergy in priest orders, declare before they was ordained as such, that the Holy Spirit moved them thereunto to be overseers, which if true they will feed the Church of God) which he hath purchased with his own blood, Acts xx. 28. Feeding Christ's sheep and lambs with the sincere milk of the word of God, speaking the truth in love, that they, may grow up in him in all things growing in Grace and in the knowledge of our Lord and Saviour Jesus Christ, which is the undoubted duty of every Gospel Minister to endeavour to do all in his power to promote. Therefore well might St. Paul say, " Who are sufficient for these things, 2 Cor. ii. 16." As therefore a Clergyman's duty is so difficult laborious, each individual member of the Church of England would act a very wise part to be exceedingly careful to live up to the excellent rules and injunctions,

to

and to behave in every respect to all his faithful Ministers, (those who do in reality labour in word and doctrine,) as those who are worthy of Double Honour: And as they preach the Gospel, it is their undoubted right and due they should live of the Gospel, as Christ the Lord hath ordained, 1 Cor. ix. 14. Therefore as they sow unto you spiritual things they should reap of you carnal or temporal things, ver. 11. Consequently it is the indispensable duty of all the members of Christs Church, to provide for all the real Ministers of Jesus Christ, (who take pains to instruct their parishioners who feeds the Flocks of Christ,) with a comfortable subsistence according as themselves and families requires; not only to have the absolute necessities of life, but their conveniencies also; that they may be enabled to eat their bread withjoy, and drink their wine with a merry heart, Ecc. ix. 7. If these directions and commands of holy writ, were punctually complied with, both by the Clergy and Laity of the Church of England, they would most assuredly prove infalliable

Infalible Remedies for healing all her unhappy divisions. Therefore I conclude with the Collect appointed (for the fifth Sunday after Trinity,) by the compilers of our excellent Forms of publick Prayer, for the Church of Englands Rational, Social, Pious, Beneficial Worshipping Of Almighty God.

“ Grant O Lord we beseech thee that the
 “ course of this world may be so peaceably or-
 “ dered by thy governance, that thy Church
 “ may joyfully serve thee in all godly quietness,
 “ through Jesus Christ our Lord. *Amen.*

N. B. The Author, most humbly desires the Clergy of the Church of England, by no means to think, or imagine that he intends any Reflection on any particular Person or Persons among them, much less on the whole Body, no one having a higher Regard or greater Value for that useful, Necessary, Venerable Society, than he has, who would be exceeding glad that each Individual Clergy of the Church of England would behave and act, as becomes the more immediate Disciples of their Lord and Master, (the Meek and Humble Jesus) as Spiritual Shepherds and Labourers, Gospel Workmen that need not be ashamed rightly deviding the word of Truth, then all Dissentions or Divisions from our excellent Church would cease, or at least be very unreasonable, if not Highly Criminal which are the Real Sentiments, of all the Clergy of the Church of Englands most Obedient Humble Servant at Command, in the Service of Promoting the Glorious cause of Christ.

*London, Whit-Tuesday
 June 5th. 1759.*

EDWARD GOLDNEY. SEN.

A P R A Y E R,

For those Clergymen who are Conscious, they love Mammon and Carnal Enjoyments, more than Spiritual Riches, or Divine Pleasures, that of doing good to the Souls and Bodies of Their Parishioners.

A Lmighty God, I humbly beseech thee to give me Grace, that I may follow the example of Christ and His Immediate Disciples, whom he commissioned to preach his Gospel, who made it their only employment to do good to the Souls and Bodys of mankind; be pleas'd to enlighten my understanding by thy Holy Spirit, that I may not leave all my Religion at Church, or to honour Thee with lip service only; but with my whole heart, might and strength, endeavour to bring Glory to Thee in doing all possible good both to the Souls and Bodys of my Fellow Creatures, particularly to my parishioners; that I may be Rich in Good Works ready to distribute, willing to communicate, both temporal and spiritual food, as my circumstances and capacity will admit of, enable me to Eschew all those things, that are inconsistent with or contrary to my Holy profession, as a Minister of the meek and humble Jesus, and to practise all such excellent things as are agreeable to the same. Amen.

A P R A Y E R,

For such Persons to make use of, who takes the Name of God in Vain (or hear others do it,) and who in their general Conversation are Vain and Empty Irreligious.

O Thou Almighty Creator, Preserver and Benefactor, thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off, Thou compasseth my path, and my lying down, and art acquainted with all my ways, for there is not a word in my Tongue, but lo, O Lord thou knowest it all together, therefore I beg of Thee, Ever to retain in my mind, a Reverential sensibility of thy Omnicience, that I may dread to speak or act contrary to thy commands, particularly of takeing thy Name in Vain, (it being the most inexcusable of all Sins, not being tempted to it either by profit or pleasure) which I humbly acknowledge, I have too frequently done, and for which I sincerely beg forgiveness in and through the meritorious blood of Christ, likewise for trifling away innumerable precious moments, in speaking and hearing unedifying discourse, which had not the least tendency to improve my mind, but to defile it; give me therefore Grace: that no corrupt communication may ever proceed out of my mouth, but that which is good to the use of edifying, that it may minister
Grace.

Grace unto the Hearers, and because through the weakness of my mortal nature, I can do no good thing without thee, grant me the assistance of thy Holy Spirit, that I may keep all thy commandments, and do all in my power to excite my brethren to do the same, that I may in any wise rebuke my Neighbour (in the spirit of meekness) and not suffer Sin upon him, particularly of the most shocking heinous Sin of taking thy most pure and holy Name in Vain, though it may be Persons of the highest order and rank among mankind, or those on whom I have the greatest worldly dependence, O that I may not be studious to please mankind to the detriment of their and, my own precious never dying Soul, thy well beloved Son having assured us we cannot serve God and Mammon.

*“ Blessed Lord who hast caused all Holy Scripture to be writeen for our Learning, grant that I
 “ may in such wise Hear, Read, Mark, Learn,
 “ and inwardly digest them; that by patience and
 “ comfort of thy Holy word I may embrace and
 “ ever hold fast the Blessed hope of everlasting life
 “ which thou hast given us in our Saviour Jesus
 “ Christ. Amen.*

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